



the **Instructor**
September 1958

This Month

COVER: THE GOOD TEACHER ►

There are many ways, good and bad, to feed the Master's sheep. Only the skilled shepherd knows how to reach the heart—to stir the mind—to picture the far horizon—to point out stars that lead to goals beyond the reach of present dreams.

The lad in the cover picture this month is rewarding his teacher with rapt attention. His mind is so moved that in the days to come he will search across the world for answers to questions that clamor for attention.

(Read "How to Improve Teaching Relationships" by William E. Berrett, page 279 of this issue.)
—Kenneth S. Renshaw.

Next Month



Our next month's cover will feature the Salt Lake Tabernacle from which Latter-day Saint choir music each week is sent far and wide. The October issue will present an article on the choir's forthcoming tour, written by Alexander Schreiner, Tabernacle Organist.

►Even in little things, prayer is a way of life for the Albert F. Kohlers and, "dinner table" counseling is a vital factor in their family life. Sister Kohler is Utah's 1958 "Mother of the Year." Melba M. Ferguson describes the Kohler family hours together.

►Can You Go Overboard in Visual Aids? William E. Berrett, vice-administrator of Church schools, gives four rules to avoid overuse or improper use of visual aids.

Published by The Deseret Sunday School Union at 50 North Main Street, Salt Lake City 16, Utah, USA. Entered as second class matter at the Salt Lake City Post Office. Subscription price \$2.50 per year, 35c per copy.



259



262



273



277



281



286



Contents

SEPTEMBER, 1958; Volume 93, No. 9

Feature Articles

- 257 "As a Man Thinketh . . ."
The Great Teacher constantly emphasized right thinking. To Him wrong ideas, motives and feelings were deadly sins. President David O. McKay expands on this theme in his editorial.
- 258 "In Behalf of the Church."
A brief note concerning President McKay's eighty-fifth birthday.
- 259 "Prepare Ye the Way . . ."
Elder Sterling W. Sill gives motivation and advice to leaders and teachers of the Gospel.
- 262 "Britain, Land of Stalwarts."
Wendell J. Ashton writes of a dozen former Britons who rose to become general authorities in the Church.
- 265 "London Temple."
Capsule facts for ready reference.
- 266 "How To Keep Teachers Longer."
Dr. Llewelyn R. McKay, an experienced Sunday School superintendent, gives valuable advice on retaining teachers.
- 268 "From Coal Pits to College Dean."
In memoriam, President Ernest L. Wilkinson describes Brother Thomas L. Martin's rise from the coal mines.
- 270 "Jesus Was the Promised Messiah."
President J. Reuben Clark, Jr., tells of the first years when Jesus lived in Palestine.
- Center Spread—"The Presentation in the Temple."
Inside Back Cover—"Classified Contents of the Doctrine and Covenants" (Chart).
- This is a valuable Gospel scholar's reference by Minnie E. Anderson.
- Outside Back Cover—"Well Scrubbed."
"Airplanes glisten more radiantly in the sunlight when they are well scrubbed. They travel farther, faster, too. So do men and women," so writes Wendell J. Ashton.

The Departments

- 258 Instructor Staff and Publishing Data.
- 261 The Deseret Sunday School Union General Board.
- 272 "Meet Your New Board Member."
A short biographical sketch on Gredon L. Nelson.
- 273 Flannelboard Story ("Saul Becomes the First King of Israel.")
- 274 "Gospel Teaching I Remember Best."
James A. Cullimore tells of the part two brothers played in his early Gospel training.
- 276 Library and Visual Aids ("The Flannelboard in Action").
Dr. Marion G. Merkle describes when and how to use a flannelboard.
- 277 Library and Visual Aids ("Instructor Flannelboard Figures Can Be Colored").
Daniel A. Keeler tells how to color flannelboard figures from the Instructor.
- 279 Ward Faculty Lesson for November ("How To Improve Teaching Relationships").
- 281 Notes from the Field ("Gifts for Their New 'Baby'").
In this section, Camille W. Halliday, tells how the Nibley Park Ward library, "Libby," received gifts at a "baby" shower.
- 282 Books for Lesson Enrichment.
- 283 Senior Sunday School Hymn for the Month of November.
- 284 Sacrament Music and Gems for the Month of November.
- 284 Superintendents ("Double Session Sunday Schools").
Superintendent Lynn S. Richards tells of the "Double Session" plan and its operation.
- 284 Coming Events.
- 285 Question Box.
- 286 Junior Sunday School Hymn for the Month of November.
- Junior Sunday School ("Lessons Are Built on Scriptures").
Hazel P. Young lists four ways in which scriptures can be used in lesson materials and presentations.
- 287 Stories Worth Retelling ("Do unto Others . . .").
- 288 Suggested Lesson for Stake Conference Sunday—Fourth Quarter, 1958 ("Standing by His Side").

Devoted to teaching the Restored Gospel in the classroom and home.

“As a Man Thinketh...”

By President David O. McKay

THERE is a story told of a great master among the Jews who once asked his scholars to tell him what is the best thing in life to desire. One said that there is nothing better than *contentment*. Another said a *good companion* is the best thing. A third suggested a *good neighbor*; and a fourth suggested the ability to *see things to come*. But at last came Eleazar, who said a *good heart* is better than them all. “True,” said the master, “thou hast comprehended in two words all that the rest have said. For he that hath a good heart will be both contented and a good companion, and a good neighbor, and can easily see what is fit to be done by him.”

Many hundreds of years have passed since mankind was first taught the value of treasuring a sincere heart. “As he thinketh in his heart, so is he,” was proclaimed in the days of the wise man who wrote the Book of Proverbs (*Proverbs* 23:7.) So also was the divine appeal, “My son, give me thine heart, and let thine eyes observe my ways.” (*Proverbs* 23:26.) Hillel, whose life ended just a few years after Christ was born, and in whom Judaism found one of its ablest exponents, expressed the thought in these noble words: “If you are where no men are, show yourself a man.”

No principle of life was more constantly emphasized by the Great Teacher than the necessity of right thinking. To Him, the man was not what he appeared to be outwardly, nor what he professed to be by his words: what the man *thought* determined in all cases what the man *was*. No teacher emphasized more

strongly than He the truth that “as a man thinketh in his heart, so is he.” With him the deadly sins were not neglect of the ritual, nor even crimes punishable by the laws of all civilized nations, but wrong ideas, motives and feelings.

His teachings regarding man’s duty to himself, as well as man’s duty to his neighbor, are pervaded with the truth that thought in all cases determines the man’s right to happiness or his condemnation for sin.

Concerning Christ’s lofty teachings in this regard, Charles Kent commented as follows: “Modern physiology, psychology and criminology signally confirm the practical wisdom of His teaching. Evil passions destroy a man’s physical vigor and efficiency. They pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they be banished, and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts. ‘A good tree bears good fruit, an evil tree, evil fruit,’ lies at the foundation of Jesus’ ethical teachings.”

In a revelation to the Prophet Joseph Smith, the Lord emphasized adherence to this principle as being the first duty of the Twelve in going forth to preach the Gospel of Jesus Christ. “But purify your hearts before me; and then go ye into all the world, and preach my gospel unto every creature who has not received it.” (*Doctrine and Covenants* 112:28.)

Only those whose hearts are sincere, and whose thoughts are high and noble can influence others to seek to attain these high ideals.

Fundamental doctrine this, and glorious, applicable today as it was when Solomon first wrote it or when the great minds before his day first conceived it. Contentment, complacency, peace — all that makes life worth living — have their source in the mind of the individual. From the same source spring unrest, turbulence, misery — everything that leads to dissolution and death. It is a life lesson too seldom considered.



Only those whose hearts are sincere and whose thoughts are high and noble can influence others to seek and attain high ideals.

People are influenced and moved to action more by what they think other people think than by *what they think themselves*.

Too many arrogate to themselves the thought that sin may be indulged in with impunity so long as it is not "found out." They presume that dishonest acts may be committed if kept hidden. Boys stealthily hide behind barns and bushes to smoke, and blindly think it is all right if they manage not to be caught. Even some adults holding positions of trust in the Church have been known to indulge secretly in impropriety not in keeping with the standards of the Church.

Whether found out or not, all such pay the penalty of sin and of indiscretion. The intent that precedes the act leaves its indelible impression upon the char-

acter. And though the culprit might offer a balm to his conscience by saying — "Rip Van Winkle-like," as William James put it — that he will not count "this one," yet, deep down in the nerve tissue, it is counted just the same, and the marks in his character will stand against him in the day of judgment. No one can hide from his thoughts, nor escape from their inevitable consequences.

In view of the responsibility of leadership that every teacher and officer carries in the Church of Christ, it is well for him to pause frequently and take stock of himself to ascertain "what he is thinking about when he doesn't have to think," for "what he thinketh in his heart, so is he" and "what you are" as Emerson said, "thunders so loud in my ears, I cannot hear what you say."

On President McKay's 85th Birthday

In Behalf of the Church

IN 1955, President David O. McKay spent his birthday in Europe, having traveled there to dedicate the Swiss Temple on Sept. 11.

Again this year, on his 85th natal day (Sept. 8), he will be in Europe. This time it will be to dedicate the British Temple — scheduled for Sept. 7.

President McKay, a humble and devoted prophet, is sympathetic to and understanding of each member of the Church.

Here is but one incident exemplifying our beloved president's discernment of others, as described by his son, Dr. Llewelyn R. McKay:

"After the dedication of the temple site at Bern, Switzerland, the

spectators gathered around father to shake his hand and to ask for his autograph.

"One sweet, old lady came up to him and placed a small purse in his hand. Father beckoned to me to act as interpreter. With tears in her eyes, she said: 'President McKay, ever since I learned that a temple was to be built in my land, I have saved a ten-centime piece each week. I am quite ill and very old, so I shall never be able to do work in the temple when it is built, but I wish to do my part in helping the great cause.'

"The actual amount in the purse, figured in dollars and cents, was not much, but each week's savings meant less food for that dear, old

soul. She was giving all she could with a deeper sincerity than is perhaps felt by many others who offer more — and even when she knew that no return in the use of the temple would ever come to her, she was happy in the thought that she was helping her fellow men.

"This is why, I am sure, that father put his arm around her, and with tears in his eyes, thanked her in behalf of all her fellow Church members throughout the world, and added: 'You are true gold; I am sure God is pleased with your sincere heart and worthy soul; and in behalf of the Church I accept this gift in the spirit in which it is given.'

"The old sister hobbled away, lame and decrepit in body, but with a smile which reflected the happy sparkle in her eyes and of her beautiful soul!"

"A Widow's Mite," Home Memories of President David O. McKay by Llewelyn R. McKay, Deseret Book Company, Salt Lake City, Utah, 1956; page 158.

INSTRUCTOR STAFF

Editor:
President David O. McKay
Associate Editors:
General Superintendent George R. Hill
Wendell J. Ashton
Business Manager:
Richard E. Folland
Managing Editor:
Boyd O. Hatch
Manuscript Editor:
Jack M. Reed
Instructor Secretary:
Sandra Larsen
Circulation Manager:
Stanley B. Smith

Instructor Committee:

Wendell J. Ashton, *Chairman*,
Richard E. Folland, Kenneth S. Bennion,
Alexander Schreiner, W. Lowell Castleton,
Wallace G. Bennett, Bernard S. Walker,
Paul B. Tanner, Lorin F. Wheelwright,
Daniel A. Keeler, O. Preston Robinson,
Wayne M. Carle, Willis S. Peterson, Marie F. Felt,
Hazel W. Lewis, Camille W. Halliday,
Minnie E. Anderson

Consultant:
A. William Lund

Published by the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 16, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1958, by the Deseret Sunday School Union Board. All Rights Reserved.

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also, report the new address postal zone number.

Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City, Utah. Subscription price is \$2.50 per year paid in advance. Single issues, 35 cents each.



As a Gospel teacher, remember that the Lord pays more for planting seeds of faith and character in His children than He pays for planting the seeds of grain in a field.

“Prepare Ye the Way . . .”

By Elder Sterling W. Sill

Assistant to the Council of the Twelve

(Editor's Note: The following is a condensation of an address delivered by Elder Sterling W. Sill, assistant to the Council of Twelve Apostles, at the recent Deseret Sunday School Union conference in the Salt Lake Tabernacle.)

ALL education is about ourselves. We study medicine to learn how to keep ourselves well physically. Through psychology and psychiatry and other studies of the

mind, we learn to keep ourselves well mentally. And we have this great field of religion to teach us how to keep ourselves well spiritually. To develop our spirituality is to develop those faculties and qualities which underlie our relationships not only with God but also with each other. Religion has to do mainly with the two greatest commandments, and it is religion that very

largely determines our eternal destiny.

The other day I visited with a stake president who told me that just a few years ago he was a senior member of the Aaronic Priesthood. Then a teacher invited him to join a Sunday School class and, as a consequence, he is now the stake president.

The Sunday School has accepted the responsibility to teach the Gospel to every member of the Church. How we discharge this responsibility is probably the most important thing in our lives. The Lord has never given us permission to leave 50 per cent or 30 per cent or 10 per cent of His children untaught. . . That indicates our responsibility. It points out the greatest challenge ever given in the world, which is for us to make every person eligible for the celestial kingdom.

Teaching Centered on Soul

The most important teachings of Jesus centered around the tremendous value of the human soul. He said, “For what is a man profited, if he shall gain the whole world, and lose his own soul?” (Matthew 16:26.) Someone has paraphrased to say, what doth it profit a man if he gain the whole world and lose his own son or his own daughter? Or what doth it profit a man if he gain the whole world and lose the son or daughter of someone else?

In our own day, the Lord has already sent His messengers to inform us that He intends to pay us a visit soon. He has said that He will come suddenly and that we are to assist Him in this great enterprise by preparing the way before Him. Think of the thrilling assignment that is ours, to help prepare the kingdom to be delivered to the King, the King of Kings.

During these last few months we have heard a great deal about the increasing amount of unemployment among us. If some of us were out of a job for even two or three months, it might be very serious.

Lives may depend upon it. But it is often far more serious to be spiritually idle, for then our eternal lives are placed in jeopardy. There are some among us who think that the world owes them a living. There are others who apparently feel that God owes them eternal life. Both of these are bound to be disappointed. If any of us were out of work, we would feel very grateful for someone who would give us a job with a remuneration adequate for our needs. Our Father in heaven has offered us an employment in His service with a remuneration to provide for our eternal life.

It is a natural law that all work must be paid for. We can no more do a good thing without receiving a benefit than we can do an evil thing without suffering a penalty. . . . Our Father in heaven is the most generous paymaster and He has offered us every blessing that we are willing to live.

We may store up the treasures of heaven according to the amount of diligence and industry we are willing to manifest. The Lord offers us the greatest opportunity of our lives in His commission saying, "Prepare ye the way of the Lord." (*Isaiah 40:3.*)

Most Profitable Work

The most profitable work in which you may spend your time is in the saving of souls. That is the work in which God Himself spends His entire time. We may share in His work and we may share in His reward, which Paul says is beyond our imagination. For, if we labor all of our days and save only one soul, how great shall be the reward. Then when we multiply that by our Sunday School possibility, it goes far beyond our comprehension.

I hold in my hand the Standard Works of the Church. It is the plan of life and salvation given by the Creator Himself. It is the detailed instructions as to how we should proceed to prepare the kingdom for the King. Most of the homes of the Church have the Standard Works



Photo by Leland VanWagoner.

*The most profitable work in which we may spend our time is in the saving of souls. Verner B. Carlson, Owyhee Ward Sunday School teacher, Nysa (Oregon) Stake, believes this and has enlisted the aid of his class officers to help in this important project.**

in their library. But often they are not appreciated or understood. There is sometimes little "demand" for these great ideas. Some of these great books are not even opened, except at very infrequent intervals.

But you are the salesman, the messenger, the one to kindle interest, the one to arouse desire and develop appreciation in the hearts of the people. You become a partner with Him who wrote the great scriptures. Without your effort, the great symphony of the Gospel may forever go unknown, unappreciated and unloved. The Lord has done about all He can do. But how well are we doing our work? If we do not discharge our part of the responsibility, it will not be discharged.

But the Lord has offered us a partnership in the greatest of all businesses, which He called "my Father's business," the purpose of which is to secure the eternal exaltation of His children, the natural rewards of which lie beyond the boundaries of our imagination. This is the greatest enterprise ever undertaken upon this earth. We must

not only accept it enthusiastically, but learn to do it effectively. That is in our own interests.

The other night I read out of an old grade school reader a great philosophy which seems to fit exactly our present situation. This philosophy might well be included in the Bible. The story is what I think of as a great classic, entitled, "The Little Red Hen."

The little red hen decided to plant the wheat she had. That is a good idea, for wheat is worth more for planting than for any other purpose. If you eat wheat, you get one kernel for one kernel, but if you plant wheat you get a hundred kernels for one kernel. The little red hen wanted some help in this undertaking, and she went among her friends in the barnyard and asked, "Who will help me plant my wheat?" In spite of this "hundred for one" idea, no one was interested. "Not I," said the turkey. "Not I," said the goose. "Not I," said the pig. For some strange reason, no one wanted to have a part in this very profitable undertaking. So the little red hen did as best she could by herself.

When the wheat began to grow, it needed to be cared for, and the

*Seated clockwise around Brother Carlson are: Norman Haney, secretary; Keith Salter, librarian (his back is to us); Branch Schulthies, president; and Sylvia Cleaver, vice president.

little red hen again canvassed her friends in the barnyard and said, "Who will help me care for my wheat?" But again, strangely enough, no one was interested. "Not I," said the pig. "Not I," said the goose. "Not I," said the turkey. So the little red hen did it herself.

When the wheat was ready to be harvested, she went the rounds again among her friends. But again she failed to arouse their interest. The same thing happened when the threshing and the milling and even when the baking took place.

But finally, when the cakes were baked, the little red hen said to her friends, "Who will help me eat my cakes?" And then, as if by magic, a great transformation took place in the minds of the residents of the barnyard. Every single one was not only interested but enthusiastic about this particular project and every single one wanted to have a part in it. "I," said the pig. "I," said the turkey. "I," said the goose.

It is very easy to see the other half of the parable of the little red hen. The Lord is saying to us, "Who will help me do the enlistment work, to light the spark of interest in the minds of my children who have been a little careless about obtaining their blessings?" Not everyone is as interested as he should be. "Not I," says Brother Sill. "Not I," says Sister Jones. "Not I," says Brother Smith.

Then the Lord says to us, "Who will help me teach the Sunday

School classes and hold up before the minds of the students these thrilling ideas and ideals having to do with building character and spirituality in their lives?" It sounds like a great idea, but it sometimes gets the same negative responses. "Not I," says Brother Sill. "Not I," says Sister Smith. "Not I," says Brother Jones.

The King is asking for someone to help prepare the way before Him. The return on this investment is not only a hundred for one or a thousand for one, but may be a million or a billion for one. Certainly the Lord pays more for planting seeds of faith and character in His children than He pays for planting the seeds of grains or tomatoes or onions.

But someday, when the King comes to take possession of the kingdom, we might hear Him say, "Who would like to live forever with me in the celestial kingdom?" And then I expect that we will find that a great transformation has taken place in our minds and hearts. When the King arrives, then no one will have any question about the importance of Godliness. When He calls for volunteers to enjoy the blessings of eternal life, I am certain what the responses will then be. "I," Brother Sill will say. "I," Sister Smith will say. "I," Brother Jones will say.

When we stand before Him, every one of us will want to be a working partner in this great project having to do with our eternal salvation.

Then we will all understand the great importance of enlistment work and teaching and the other items involved in preparing the way before the King.

But who can hope to reap where he has not sown, or gather where he has not strewn? Or enjoy where he has not labored?

The Sunday School has the greatest message ever given to the world, and it needs the greatest messengers. It is impossible to deliver a great message without a great messenger. Every great man manifests his greatness in his work. If he is not great in what he does, he is not great at all.

But the work of the Sunday School does not depend upon us alone. We may have the spirit of the Lord to give us help and direction. But we were also created in His image and endowed with a set of His attributes. These attributes, when developed, give us an almost limitless power of accomplishment.

With what more inspiring companions could you work than with the spirit of the Lord, or His attributes with which you have already been endowed? What more inspiring companions could you have than your associates in the Sunday School cause? Or what more inspiring work could you do than the work of the Sunday School? What greater challenge could you have than the challenge to effectively prepare the way of the Lord?

THE DESERET SUNDAY SCHOOL UNION

GEORGE R. HILL, *General Superintendent*;
DAVID LAWRENCE MCKAY, *First Assistant General Superintendent*; LYNN S. RICHARDS, *Second Assistant General Superintendent*;
WALLACE F. BENNETT, *General Treasurer*; PAUL B. TANNER, *Assistant General Treasurer*; RICHARD E. FOLLAND, *General Secretary*

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
Lucy G. Sperry
Marie F. Felt
Cerrit de Jong, Jr.
Earl J. Glade
Wendell J. Ashton
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
Holman Waters
Leland Dixon
Alexand H. Monson
Alexander Schreiner

Lorna C. Alder
A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. Lee-Master
Clairibel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel P. Young
Hazel W. Lewis
Florence S. Allen
Beth Hooper
Wilford M. Burton

Asahel D. Woodruff
Reed H. Bradford
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Norman R. Gulbrandsen
Wallace G. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mina Rasband
Edith M. Nash
Clarence G. Merkle
Minnie E. Anderson
Henry L. Insksen
Alva H. Parry

Bernard S. Walker
Harold A. Dent
Wayne G. Brown
Paul B. Tanner
Horace A. Christiansen
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Lorin F. Wheelwright
Fred W. Schwendiman
David W. Evans
Lewis J. Wallace
Daniel A. Keeler
Clarence E. Wonnacott
Lucy Picco
Arthur D. Browne
J. Roman Andrus

Ralph D. Thomson
George H. Fudge
Howard S. Bennion
Herold L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Wayne M. Carle
Bertrand F. Harrison
Willis S. Peterson
Creddon L. Nelson
Thomas J. Farnley
Jane L. Hopkinson
Donna L. Rudd

HUGH B. BROWN, *Adviser to the General Board.*



British Travel Association Photo.

House of Parliament in London, the great center of the British Commonwealth, was a familiar sight to several young men who later were to become general authorities.

*A temple will
soon be dedicated
in . . .*

Britain, Land of Stalwarts

SOME 7,000 people watched as two men raced across the green slopes to the water's edge of River Ribble.

The spot was near Preston, a city of spires and green hedges in Lancashire, England, about 16 miles from where the river flows into the Irish Sea.

The younger of the two men, George D. Watt, reached the water first. And to him went the honor

of becoming the first baptized convert to the Church of Jesus Christ of Latter-day Saints in Great Britain.

That was July 30, 1837. After 121 years, on Sept. 7, Great Britain will witness the dedication of its first temple of the restored Church. The temple will be dedicated by President David O. McKay, at New-chapel, Surrey, approximately 25 miles south of London and 210 miles south of Preston, where Elder Heber

C. Kimball, "father" of the Church in Britain, performed the first baptism on that summer day in 1837.

During those 121 years of the Church in Britain, more than 130,000 Britons have accepted Mormonism. Among them have been men and women who have provided much of the sinew of the Church in its tremendous growth. Among them are twelve who have served as general authorities of the Church.



**John
Taylor**

Farm Poet Who Became Prophet

John Taylor, third president of the Church, was born in Milnthorpe, England.

He was a farm boy who worked in the hayfields in the region of the "Lake Poets" near Windermere in northwest England. He, himself, wrote poetry. He joined one church and then another before he was 20, when he immigrated to Canada. There, he with others formed a scripture study group. They prayed that "if God had a church on earth, He would send a messenger unto them."

A messenger came. His name was Elder Parley P. Pratt — and John Taylor soon recognized his message as the word of God. He was baptized and shortly afterward was set apart as presiding elder in upper Canada.

Elder Taylor became known in the Church as "The Champion of Right." He edited a number of Church publications and, for the seven years prior to his death in 1887, presided over the Church.



**George
Q.
Cannon**

Liverpool Lad Founded Magazine

George Q. Cannon, first counselor in the First Presidency to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow, was born in Liverpool, England.

His mother was taught the Gospel by John Taylor, and when George was 12 the family sailed for America. His mother died on the voyage and was buried at sea. Her son not only became a leader in the Church,

Liverpool, England, the birthplace of George Q. Cannon, was for many years headquarters for the European Mission and was part of embarkation for Saints sailing to new homes in Utah.

British Travel Association Photo.



but a United States Congressman, founder of a newspaper in San Francisco and founder of *The Juvenile Instructor*, now known as *The Instructor*. He helped open the mission of the Church in Hawaii, where he baptized hundreds.

**John
Rex
Winder**



Paper Scrap Led to the Church

John Rex Winder, first counselor to President Joseph F. Smith in the First Presidency, was born in Biddeford, Kent, England.

As a young man working in a London shoe shop, he found a scrap of envelope on the floor with the words "Latter-day Saints." Curiosity led him to a meeting of the Church in Liverpool. He "crept up a back stairs and peeped through the banisters." Elder Orson Spencer was speaking on the first principles of the Church. Shortly afterward John Winder was baptized.

**Charles
W.
Penrose**



London Boy with a Mighty Pen

Charles W. Penrose, first and sec-

ond counselor to President Joseph F. Smith, was born in London, England.

He was the only member of his family to join the Church. Turning down a good government position, he became a Mormon missionary during his first ten years in the Church. He walked about 4,000 miles each year, sometimes hungry and with bleeding feet. He became editor of the *Deseret News*, the Church's daily newspaper in Salt Lake City, and has given the Church the words to some of its stirring hymns, including "O Ye Mountains High" and "School Thy Feelings."

**Charles
W.
Nibley**



Coal Miner's Son Climbed High

Charles W. Nibley, second counselor to President Heber J. Grant, was born in Hunterfield, Scotland.

His father, a coal miner, and mother heard an elder preach on the village green, accepted his message and were baptized. The family crossed the ocean in steerage.

Charles W. Nibley became a prominent businessman and industrialist as well as Church leader.

George
Teasdale



Mormon Employee Impressed Him

George Teasdale, member of the Council of the Twelve, was born in London, England.

Just out of London University, George Teasdale was impressed by the quiet, well-mannered ways of a Mormon employee in the office where he worked. He investigated his friend's religion and joined the Church. He became a valiant missionary of the Church.



James
E.
Talmage

He Was Baptized at Midnight

James E. Talmage, member of the Council of the Twelve, was born in Hungerford, Berkshire, England.

He was baptized at midnight on June 15, 1873, in the Kennet River,

near Hungerford — at midnight because of the bitter feeling in the area toward Mormonism. He became an eminent scientist in his field and one of the most brilliant writers on doctrine in the history of the Church.

Charles
A.
Callis



Irish Lad Became an Apostle

Charles A. Callis, member of the Council of the Twelve, was born in Dublin, Ireland.

He was baptized in Liverpool when 8, and sailed for America shortly afterward with his mother. They traveled third class "because there was no fourth class." He worked in the coal mines to help support his widowed mother. For 25 years he presided over the Southern States Mission.

John
Longden



Learned Manners in Britain

John Longden, Assistant to the

Twelve, was born in Oldham, Lancashire, England.

At the age of ten, he came to America with his parents, who were converts to the Church. Prominent in civic as well as Church affairs during most of his adult life, he is admired throughout the Church for his thoughtfulness. His manners embody the finest in the British tradition of culture and courtesy.

Brigham
H.
Roberts



Barefoot Boy Crossed the Plains

Brigham H. Roberts, member of the First Council of the Seventy, was born in Warrington, Lancashire, England.

It is said that his mother was too poor to take him with her when she joined the Church and sailed for America. He was left with friends who neglected him. At times he slept in doorways and ash barrels and then crossed the ocean at 9. He walked much of the way across the plains barefoot, because he lost his shoes. He rose to become one of the great historians and doctrinal writers of the Church.



Rural Berkshire in England near the birthplace of Elder James E. Talmage, who was baptized at midnight in the Kennet River.

British Travel Association Photo.

The village sign of Biddenden, County of Kent, England, is characterized by attached twins. John R. Winder was born here.

British Travel Association Photo.



George
Reynolds

Listened to Tailors' Talk

George Reynolds, member of the First Council of the Seventy, was born in London, England.

He first heard of Mormonism as a small boy listening to workmen in a tailor shop as they discussed religion, cross-legged, around a gas burner. His father was a master

tailor. It was not until he was 14 that he was baptized. He became a leading writer-scholar on the Book of Mormon.

John
Wells



A Convert of His Playmate

John Wells, second counselor in the Presiding Bishopric presided over by Bishop Sylvester Q. Cannon, was born in Carlton, Nottinghamshire, England.

He was baptized in Nottingham as a boy, a convert of his playmate, Arthur W. Winter. His first job in Utah was in the ZCMI shoe factory. He did much in further improving the collection of tithes throughout the Church.

Many other Britons, a number of them in the ranks today, have valiantly helped build the kingdom of God on earth. This new temple, in addition to being a House of the Lord, is a monument to their steadfast devotion and service to the Church. —Wendell J. Ashton.

*Much of the information in this article has been adapted from an article by the author in the *Millennial Star*, July 23, 1936.

London Temple

CAPSULE FACTS

- Site — Fourteenth Century baronial estate of Newchapel Hall, purchased from Pears family in 1953. It is near Lingfield, Surrey, 26 miles south of London, England.
- Ground Breaking — Aug. 27, 1955, by President David O. McKay. (The Tabernacle Choir attended.)
- Cornerstone — Laid by Elder Richard L. Evans of the Council of the Twelve, May 11, 1957.
- Public Showing — Aug. 15 to Aug. 30, 1958.
- Dedication — Sept. 7 - 9, President David O. McKay presiding.
- Floor Area — Four floors containing a total area of 34,000 square feet.
- Exterior Finish — Reinforced concrete and steel, faced with white Portland

stone; roof, sheet copper; spire, sheathed in lead-coated copper, rising 160 feet above ground level.

- Temple Design — Almost identical in design and arrangement with those in Switzerland and New Zealand. (Modern and Contemporary.)
- Architect — Elder Edward O. Anderson, who also designed the Los Angeles, Swiss and New Zealand Temples.
- Contractors — Kirk and Kirk, Ltd., London.
- Architect Supervising Construction — Sir Thomas P. Bennett, T. P. Bennett and Son, London.
- Cost — Approximately \$1,500,000.
- Area of Temple Site — Thirty-two acres.
- Temple President — President Selvy J. Boyer, former president of the British Mission.



Photo by Malcolm Powell.

Tom West, South London District Sunday School superintendent, tells Robert Kendall of the South London Branch about the new temple and its importance to them.



Photo by Ray Kooman.

The best barometer of a good teacher is his or her willingness to share. Knowing this, Junior Sunday School Coordinator Carmen Whittle gives pictures to Clara Stolworthy, a teacher. They are members of Albuquerque Ward, Albuquerque Stake.

Auxiliary leaders are often plagued with this problem. Here a successful Sunday School superintendent gives some valuable advice on . . .

How To Keep Teachers Longer

By Llewelyn R. McKay*

WHEN I was a young lad, father accompanied his oldest boys to the old Salt Lake Theater to hear Jascha Heifitz in his first Utah appearance. Following this musical treat, George D. Pyper, manager of the theater, escorted a few people to the stage to meet the young, but already world-renowned violinist. An admiring woman, enthusiastic over the concert, exclaimed to the artist, "Oh, Mr. Heifitz, it must be wonderful to be such a genius!" Mr. Heifitz politely thanked her and then added, "Madam, most of the genius to which you refer is the result of eight and nine hours of steady practicing every day."

How applicable are Heifitz' words to the successful teacher!

If we would hold our teachers longer, several fundamentals should be kept in mind.

First of all, a person must possess the gift of teaching, and second, like Heifitz, he must work constantly at this art to improve it. Others, no matter how much training they may obtain, will never inspire pupils and, because they recognize their failure, they tire of trying and wish to quit.

Let us look for the qualitative rather than the quantitative. Let us choose individuals with natural, innate ability, who possess the desire to learn correct methodology, who will seek new schemes of approach and new illustrative material for the improvement of their skill.

If we choose "just anybody" to fill a vacancy, it cannot be expected that he will put forth effort in an area which may be distasteful to him. What is sweet to one person may be bitter to another.

Let us choose only those who love to teach!

Loyalty should not center solely on "duty" or on a certain person or persons, but rather on an impersonal

principle of responding for the whole welfare of the organization.

How often are teachers urged to attend meetings for the purpose of "getting a good percentage of attendance"? The continuous demands in a military fashion of lining up teachers for percentages may create aversion and antagonism.

Group unity, the feeling of responsibility and of pride in support of all phases of the work, comes about by implanting enthusiasm. Urging teachers to be present at meetings from which they leave empty-handed, stifles this objective. Much too often we hear teachers remark after a meeting, "It was a total waste of time!"

Stake board advisors often forget that teachers, like the latter's pupils, respond because of the joy and satisfaction which they receive, and not because it is a "duty" to attend. In preparation meeting, for instance, teachers learn only when they are interested. Prayer meeting is a time of motivation, not merely for routine attendance. Advisers, therefore, must practice what they expect of teachers in the motivation of pupils.

A teacher is consciously or unconsciously aware of a ubiquitous process of shoddy supervision, be it found in the superintendency, stake board, or bishopric.

Emotions are closely related to motivation. Even the best teachers sometimes find themselves frustrated, blocked and baffled. A clever supervisor knows that harshness on such occasions brings inward, if not outward, resistance. Severity and rigidity are poor substitutes for constructive helpfulness.

Let us spare a teacher disillusionment, disappoint-

*Dr. McKay is the second son of President David O. McKay. He is head of the Department of Languages at the University of Utah in Salt Lake City, and at present is the Yale Second Ward Sunday School superintendent in Bonneville Stake.

ment and discouragement by giving him hope, confidence and a chance for growth and improvement. Many avenues are open to this end. Foremost should be private conversations in which personal recognition of work well done is expressed, because this approach implants pride, encouragement and enthusiasm.

A good superintendent knows his teachers not merely by name, but he is acquainted with their weaknesses and strengths; consequently, he understands the correct approach for improvement.

Teachers look to their leaders for help and guidance. We may lose them if we let them down. It should be every supervisor's objective not only to create an attitude of cooperation and friendliness, but unobtrusively to arouse teachers to action. This is accomplished through stimulation of self-activity. Guidance is important in exploring methods and in improving them over and over again.

Perhaps there is a teacher who must be cured of his fondness for lecturing during the whole class period. Another may not realize the many uses of the chalkboard. A third may not have discovered how visual aids help to keep his class interested, participating and working.

A dictatorial approach may cause a teacher to quit. On the other hand, it is not difficult with friendly direction to instill the realization of a teacher's need for improvement. What teachers find and develop by themselves is many times more valuable than what is forced on them. Intelligent teachers realize they will always remain "trainees" in the sense that there is always more to be learned, and that the perfect teacher does not exist.

Some teachers become embarrassed when a supervisor visits their rooms. Let it be known that by your visit you are automatically showing interest in the class. For instance, if no chalk is available, step out and get it; help with the visual aids if opportunity permits, but at all times do it to help the teacher.

It is an unwise visitor who takes over the lesson by expanding his own knowledge of the lesson. If he can't help in supporting the teacher with aids, he should sit down unobtrusively and fade out of the picture.

Engender Cooperation

The best barometer of a good leader is his willingness to share.

Teachers like to be recognized as important links in the chain that pulls the Sunday School along. Leaders can just as easily think in terms of "we" and "our" as in terms of "I" and "my." The smart superintendent knows that being helpful is advantageous, but that receiving help is even more so. Hence, he will ask for constructive analysis of his Sunday School. The individual teacher immediately feels himself a part of the whole, with an opportunity to share in its total success.

Someone has said, "It is a pleasant thought to realize when you help a fellow up a steep hill, you get nearer the top yourself."

When teachers are permitted to participate in the problems of the whole organization, they gain confidence in themselves through their contribution and develop a feeling of "belonging." Good leaders become aware of the latent capabilities in their co-workers and draw them out. Rather than stating to an assembled group, "I have decided that you should follow this plan," an entirely different attitude of cooperation can be developed with a question, such as, "What do you suggest we do to better this situation?"

Inspired Leadership

Enthusiasm begets enthusiasm; so does the ideal of excellence. Leaders who possess clearly defined purposes radiate to others and kindle the same kind of burning desire to succeed. Lackadaisical leaders who only "get by" should never expect their teachers to excel.

On the contrary, the latter soon get into a rut of minimum activity, lose interest and drop out. There is only one proof of ability on the part of leaders; namely, *action*. Aristotle stated, "Excellence is not an act, but a habit." Constant self-improvement is required of Sunday School leaders as well as from the teachers. The superintendent, like the newest teacher recruit, has equal opportunity to become better than he is. Will others feel the urge to improve if their leaders are stagnant?

Rather than to grumble constantly about unsatisfactory conditions, it is wiser to follow Theodore Roosevelt's philosophy when he said, "I may be just an average man, but by thunder, I work at it harder!" As an example to his teachers, the true leader will exhibit ambition to surpass previous performances in whatever he undertakes. If it be a Sunday School evening program, he will plan every detail systematically and with the unbending purpose of making this program better than any previous one.

The future fate of a Sunday School depends on will, choice, decision. If the leaders just wait for things to develop by themselves, they are like many of us who sit and wait for a stroke of good luck, and end up with a stroke of paralysis in our work. The leader, however, who regards difficulties as steppingstones, who shows perseverance, engenders in his teachers the same sort of staying power, endurance and persistence.

Teachers then become proud of quality in the whole Sunday School, the kernel of which is the classroom. They realize that with themselves, as with their leaders, that quality is not accidental; it is the result of intelligent effort.

Such teachers don't quit; they remain on and on because they are happy in their work.



THOMAS L. MARTIN
His life is a lesson.

From Coal Pits to College Dean

By Ernest L. Wilkinson

President of Brigham Young University

THIS month the eyes of the Church turn to Great Britain, where a temple will be dedicated on Sept. 7. Many great Latter-day Saint lives began in Britain. Here Ernest L. Wilkinson, president of Brigham Young University, describes one of those lives — that of Thomas L. Martin. He died June 20, 1958. For 17 years, Brother Martin was a member of the Sunday School general board.

THOMAS L. MARTIN was born to James and Mary Ann Lysons Martin Nov. 21, 1885, in Pendlebury, Lancashire, England, where his father, a coal miner, and his mother, a cotton factory worker, struggled hard to make a living.

The first of five children to live beyond infancy, Thomas suffered so much from malnutrition and sickness that he was almost 6 years of age before he was able to walk.

When Thomas was 2 years old, his family moved to Low Valley, near Barneley, Yorkshire, England, where his father continued to work in the coal mines, which were referred to as "the pits." Here young Thomas was sent to school shortly after learning to walk.

Just before leaving for Yorkshire, Thomas's father had heard the Mormon missionaries. The principles of the Gospel so impressed him that he became a vigorous investigator, and the family joined the Church

about the time Thomas was learning to walk. In Yorkshire the family was still afflicted by poverty, but Brother Martin later recounted of the effects of the Gospel upon the family: "Things started to improve in my parents' home after they joined the Church. It seemed that they took a new lease on life. They seemed to have a purpose in life they had never had before."

Spurred on by the dynamic philosophy of the Gospel of Jesus Christ, which taught him that he was a son of God with dormant talents which needed development and that "whatever principle of intelligence we attain in this life will rise with us in the resurrection," Brother Martin's father aspired to "rise above the pits" into a profession.

Brother Martin's father persevered, and while watching him, young Thomas himself acquired visions of becoming a schoolteacher, desiring one day to teach young men and women. Thrilled by Thomas's ambition, James Martin encouraged his son to seek more than the ordinary education of his class. His teachers and schoolmates, however, ridiculed and scorned him, thinking it preposterous for a miner's son to dream of throwing off the shackles of his class and becoming a professional man. Later in life, when Dr. Martin went abroad to Russia as one of eight representatives appointed by the United States government to represent this country at the International Soil Science Congress, he

stopped off to visit his former schoolmaster and classmates. Then they realized the distinction which had been conferred upon the young boy whom they had once ridiculed in cruel fun.

Like many convert families, the Martins dreamed of "coming to Zion." To earn money for that purpose, at the age of 12 Thomas sought employment in "the pits." The mine boss told him, "Go back to school for two more years, there are not very big."

Young Thomas retorted, "I belong to the Mormon Church. My family is going to immigrate to Utah just as soon as they can get money ahead. The family has in mind that I shall become a schoolteacher. I can never become a schoolteacher if I have to stay in England. It has been arranged that I shall work in the coal mines until I have earned enough money to go alone. Then when I get located in Utah, I shall work and earn money to send back to England to emigrate my folks, my father, mother and six children. Then when they get there, I shall enter school in Utah and study to become a schoolteacher."

The mine boss looked at him curiously and then said, "Go get thee a lamp," which meant he was employed. During the next two years, while working in the coal mines, he attended night school to learn shorthand and improve his education.

When he was 14 years of age, Brother Martin was given a blessing

by Francis M. Lyman, then president of the British Mission, that he "would get an education and go just as far as it is possible for a man to go in America" and that he should use his education for "the training of the youth of Zion." This blessing prophetically foretold the course of his life. At 15 he immigrated to Utah and worked in a dairy to help discharge his first obligation of assisting the remainder of the family to come to Utah. With this task completed, at the age of 19 he entered the seventh grade to begin preparing himself for his life's mission to teach.

After being graduated from high school, Thomas was offered a teaching position in the elementary schools, but he remembered his blessing that he would "go as far as it is possible for a man to go in America" and determined to seek higher education. With very little visible means, he enrolled in Brigham Young University. While pursuing his goal of higher education he lived largely on potatoes and eked out a physical existence on 50 cents a week.

He Remembered the Blessing

After completion of his freshman year, he was again offered a tempting position, but again he remembered the blessing given through Elder Lyman and continued in school, in spite of poverty and a heavy diet of Irish potatoes. At conclusion of his junior year, on June 7, 1911, he married Hattie Paxman. With the prospect of a job as janitor, he approached his senior year. At the end of his senior year, this English emigrant boy who, amid the scorn of miners in his home town in England, had aspired to be a teacher, gave not only the valedictory address but the commencement address as well.

On July 15, 1912, Brother Martin accepted a position as principal of Bighorn Academy in Cowley, Wyoming, but he planned to teach a year and then go on to Cornell University to obtain a Doctor of Philoso-

phy degree. Increased salary — which came through recognition of his ability plus a family which included two children — caused him to remain at the academy three years.

With a wife and two sons and a meager \$800, but with a much more important asset — a burning desire to obtain a Doctor of Philosophy degree — Brother Martin and his family left for Cornell in 1915. With the help of a fellowship and by hard work at various odd jobs, he attained his goal by 1919, and thus a promise of his blessing under the hands of Elder Lyman had been fulfilled.

With his degree from Cornell, Brother Martin was now ready "to teach young men and young women."

Offered Position as Principal

After graduation Brother Martin received a telegram from Adam S. Bennion, then superintendent of Church schools, offering him a position as principal of Millard Academy in Hinckley, Utah. At the end of his second year in this position he was offered a very good position in a university in South Carolina and was thus tempted to leave the Church school system. Here was his chance, he thought, to teach the subject in which he was trained. As was often his practice, he sought the advice of David O. McKay, then a member of the Council of Twelve Apostles. Elder McKay asked him to continue as principal of Millard Academy, stating that if he would stay with the Church school system, he would never want financially. He accepted the advice and remained.

Brother Martin's dream to teach the young men and women of the Church, the blessing of Elder Lyman, and the promise of Elder McKay were all fulfilled when, in 1921, Franklin S. Harris, president of Brigham Young University, invited him to join that faculty. During the 37 years Dr. Martin was a

member of the Church university faculty, he was one of its greatest teachers. He had the priceless quality of a great teacher in being able to inspire students with the discovery of their own potentialities. Because of his pre-eminence as a teacher he was made dean of the College of Applied Sciences.

Achievements of Students

His great capacity as a teacher is evidenced by achievements of his students. In 1950 he was given a special invitation to attend the annual meeting of the American Society of Agronomy, and without knowing the reason for his being invited, he was called to the platform by the president of the organization, who paid tribute to him as having inspired more men to go on for the Doctor of Philosophy degree in soils than any other teacher in the nation. The president commented that Dr. Martin had been responsible for encouraging 105 men to go on for the Doctor of Philosophy degree in soils.

Brother Martin and his wife, Hattie, reared a family of three boys and three girls.

Hattie Martin passed away in 1950, leaving Brother Martin lonely and without a companion. On July 3, 1952, he married Irma Patch. She gave Brother Martin the companionship, care and affection which made the last six years of his life happy and fruitful ones.

Brother Martin's activity in the Church was enthusiastic and continuous. For 17 years he served with great distinction on the general board of the Sunday School. At the university, in addition to his dean's duties and his full load of teaching in his academic subject, he taught large classes in religion.

We shall all be better men and better women if we take the pattern of Thomas L. Martin's life goal for us to follow. The world owes him a debt for having lived in it. May God inspire us to follow his example.



Painting by Hobson.

YOUNG CHRIST IN THE TEMPLE

From the Beginning in the Gospels . . .

Jesus Was the Promised Messiah

This is the second in a series of seven excerpts and gleanings from extemporaneous lectures given by President J. Reuben Clark, Jr., of the First Presidency, on the early life of Jesus. These informal discussions were presented in 1939, under the auspices of the Young Women's Mutual Improvement Association. They have been condensed into their present form because space will not permit publication in full; yet every teacher of the Gospel will find in these simple, abbreviated articles ideas that have been "creamed" from years of careful research, study, and thought.

These excerpts have been prepared by Kenneth S. Bennion of *The Instructor* committee.

THE greatest life of the Saviour that has ever been written or that ever will be written by mortal pen is contained in the four Gospels of the New Testament and in the Third Book of Nephi.

Attention is called to the fact that the four Gospels of the New Testament divide themselves into two divisions, the first three known as the Synoptics and the last one, *John*, as an interpretative discussion of the life of the Saviour. *Mark* is generally accepted as having been written first; that thereafter, *Matthew* and *Luke* were written. Some critics affirm that there was another book

which we do not have. Some call it the *Logia*; others, the *Non-Markan* document; and there are other designations of it. Certain critics believe that Mark and Matthew had access to this other book and availed themselves very copiously of its contents.

The date, authorship and language in which these four Gospels were written are not matters of importance . . . and those who attempt to make the Gospels rise, live, or fall upon these questions, are, in essence, anti-Christ.

Some critics say the Messianic idea was slow in development. But in this discussion, I shall try to indicate that right from the very beginning, in all the Gospels, there was a clear indication that Jesus was the Messiah.

I should like to say just another word about the difference in accounts of the various Gospel writers about the same events. Try this experiment: Let several of you — say four — carry on a serious conversation on some important matter involving details of happenings and beliefs or opinions. None of you take notes. Afterward, let each of you write out what you remember of the whole discussion. Then read to one

another what you have written, noting similarities, differences, and contradictions. Then contemplate the gospel accounts, written at different times, years after the events happened. You will come to the conclusion that only the inspiration of the Lord could have made so consistent and harmonious an account of the life of the Saviour as occurs in the four Gospels. There were no reporters, no newspapers, no magazines, no records kept of the Saviour's mission until it was reduced to writing by these men some twenty, thirty, forty or fifty years after it occurred.

I am using the King James text.

During the course that we shall go over, I should like you to pay particular attention to the development of the idea of the Messiah. Also, I should like you to note the development which comes in Jesus' life of the principle of faith — the greatest principle, it seems to me, of which we are aware. Faith, which we so often think is dull and uninteresting, is the greatest force of which we have any account.

One thing more: On Oct. 15, 1843, near the Nauvoo Temple, the Prophet Joseph Smith made a statement regarding the texts of the Bible that I think is better even than the one which we have in the Articles of Faith: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors."¹ As we go through, you will become convinced, I am sure, of the truth of that statement.

The Saviour, Our Brother

I said in my previous lecture that we should deal with the Saviour primarily as our Elder Brother. I shall try to deal with Him from that point of view rather than from the spiritual, though it does seem to me that in the beginning of this course there are certain spiritual matters

¹—*History of the Church*, Vol. VI, page 57.

that we should have in mind. I shall read first from the *Book of Abraham*:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (*Abraham* 3:21-23.)

"I Was in the Beginning . . ."

The Lord declared to the Prophet by revelation:

"Now verily I say unto you, I was in the beginning with the Father, and am the Firstborn; . . .

"Ye were also in the beginning with the Father; . . .

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (*Doctrine and Covenants* 93:21, 23, 29.)

The Prophet said, "There is no such thing as immaterial matter. All spirit is matter, but is more fine and pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified, we shall see that it is all matter."²

Finally, I shall quote from the vision of the brother of Jared taken from *Ether*:

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

"And now, as I, Moroni [who is making the record of the translation], said I could not make a full account of these things which are written therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites." (*Ether* 3:16, 17.)

Then we come to the annunciation to Zacharias at Jerusalem that he should have a son, notwithstanding the age both of himself and of his

wife. You will remember that Zacharias did not believe what he was told and he asked for a sign, and he got it in the form of dumbness. It is always a dangerous thing to ask for signs. You are not quite sure what kind of sign the Lord may give.

The Bible tells us that it was the Angel Gabriel who appeared to Zacharias. (*Luke* 1:19.)

After her conception, Elisabeth went into the country. It is assumed that she went into Judea, either to Hebron or to Juttah.

Following her retirement, there came the annunciation to Mary, which you will find recorded also in *Luke*. (*Luke* 1:26-38.) You will remember Mary's astonishment as to what should take place. If you will carefully read that annunciation to Mary, you will observe that at the very beginning the angel indicated that the son that was to be born of her was to be the Messiah.

The next event is the visit of Mary to her cousin Elisabeth. Concerning that occasion there are two very beautiful pieces of literature. The first is the greeting which Elisabeth gave to Mary. It is recorded that when Mary spoke, the unborn infant of Elisabeth leaped in her womb for joy, and thereupon Elisabeth sang a hymn of praise which is most beautiful. Following that, Mary also broke out in praise and in worship in what has been known ever since as "The Magnificat." (*Luke* 1:42-55.)

Annunciation to Joseph

Then came the annunciation to Joseph. When he found his bride to be pregnant, he debated in his own mind as to what he should do. Out of respect for the family and for Mary he would say nothing. I submit to you that Joseph's decision is a clear demonstration that he . . . was a man of high principle. After he had reached his conclusion, the angel appeared to him and confirmed to him what already had been told to Mary. (*Matthew* 1:18-25.)

When the promised son was born

to Zacharias and Elisabeth, the father indicated by writing that his name should be called John. Then his speech was restored, and he prophesied at that time. (*Luke* 1:67-80.) Throughout the whole country of Judea, it is said, this miracle of Zacharias' restoration of speech spread.

Then comes the part where the tax is levied by Caesar Augustus, and you know the story of the travel from Nazareth in the north down to Jerusalem, and then out to Bethlehem; and you know the story of the birth of the Saviour. Here is where we first come to the *Book of Mormon*. I am going to quote from 3 *Nephi*.

A Great Turmoil

A great turmoil had occurred on this continent among the believers and the unbelievers, the believers looking forward to the coming of the Saviour, to which the signs all pointed; the unbelievers shunning them, telling them the Saviour was not going to be born, and then the record goes as follows:

"Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet.

"Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

"And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

"And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying:

"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets." (3 *Nephi* 1:9-13.)

²*Documentary History of the Church*, Volume 5, pages 392, 393.

There is a tremendous amount of food for thought in that last verse, though I shall not attempt to go into that at this time.

Then on the morrow Jesus was born, cradled in a manger.

There has been a great deal written and said about the time when the Saviour was born, as to the year and the month and the day. To me it does not make any difference as to the day when the Saviour was born nor the year when He was born. The essential thing is that He was born, that He did live, that He did perform His work. When He lived, how long He lived, how long His mission was, when He was born and when He died are not of any vital importance to the great mission He performed.

Here is another quotation from 3 Nephi:

"And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given."
(3 Nephi 1:19.)

Following the circumcision of Jesus, Mary took Him to the temple. Read, as another great piece of Christian literature, the great song of Simeon who, seeing the Lord, took Him in his arms and declared who He was, and, in this place again, look for the announcement of the indication that Jesus was Himself. This piece of literature is known generally as *Nunc Demittis*. (Luke 2:25-35.)

You will note that for the account of the visit of the Magi we must turn to *Matthew*. The Magi went to Herod and declared that they had seen the Lord's star in the East and they asked where the new King of the Jews was. Herod, surprised, called together the Jewish chief priests and scribes. They told him that, according to the scriptures, He was to be born in Bethlehem. (*Matthew* 2:4-6.)

Then there was the flight into Egypt to escape the slaughter of the innocents. In my next talk, I shall tell you something about Herod's family, from which you will become convinced, I am sure, that this slaughter of the innocents, which seems so great to us, was a mere incident in the life and ruling of Herod the Great, who was one of the most murderous-minded men of power that we read of in ancient history.

After Herod's death, the Lord made known to Joseph and Mary, who were in Egypt, that Herod was dead; and they brought Jesus back and took Him to Nazareth. Then the account tells of Jesus' first visit to the temple. (Luke 2:41-50.)

The higher critics make great point of the fact that it is only in *John* that you get an early declaration of the Messiahship. But right at the beginning, and in *Luke* — who has a better standing as an historian than any other of the four writers of the Gospels — Jesus declares who His Father is, and by that declaration declares He is the Son of God, and, of necessity, indicated His Messiahship.

"And they understood not the saying which he spake unto them.

"And he went down with them, and came to Nazareth, and was subject unto them: . . .

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:50-52.)

Thus there is a silence from the visit of the Magi until the Saviour is 12 years old. There is now another silence in His life from the time He is 12 until He becomes 30.

I am confident that the Saviour lived in Nazareth; He grew up there; He studied the scriptures; and that God, His Father, gave unto Him learning and wisdom beyond any man that ever lived.

Next month President Clark will continue with the Second Period, from the beginning of John's ministry until the First Passover.

Meet Your New Board Member



Enthusiastic.

GRELDON LILLY NELSON

THE pretty eyes of quiet and friendly Miss Grelton L. Nelson often burn bright with enthusiasm; it hardly matters what the subject. Her keen interest in everything and everybody — plus her own inherent efficiency — have resulted in several important assignments in her profession and in the Church.

There is a long list of things in which this newest member of the Deseret Sunday School Union general board is interested. Her career as a dedicated and honored teacher in elementary schools of Ogden, Utah, must be placed near the top.

Miss Nelson's Church service has included Sunday School teacher, Junior Sunday School coordinator, teacher trainer, and Young Women's Mutual Improvement Association president. These assignments have been at both ward and stake levels in several Ogden stakes.

Miss Nelson has traveled through 43 states and Alaska, has membership in several professional teaching societies, raises flowers for a hobby and reads widely, especially in Church and educational fields.

Born in Ogden, she is a daughter of Clarence S. and Frances Belle J. Nelson. After her graduation from Ogden High School, she attended Weber College in Ogden for two years before enrolling at the University of Utah in Salt Lake City. From the latter she has Bachelor of Arts and Master of Science degrees. She has also done graduate summer study at the University of Washington in Seattle, Washington. Her majors have been history and elementary education. —Harold Lundstrom.

"The Presentation in the Temple"

The Story

This picture represents a moment of great spiritual revelation. Few Jews correctly understood and cherished the ancient prophecies regarding Jesus. Simeon, a "just and devout" man, did understand and was waiting for the coming of "the consolation of Israel" (not a powerful king to avenge the Jews). The Holy Ghost revealed to him that he should not die before seeing the Christ. (*Luke 2:25.*)

One day the spirit prompted him to go into the temple at Jerusalem (Jesus was born five or six miles from Jerusalem). Mary and Joseph were there to present Jesus to the Lord. This custom was in remembrance of the sparing of the Jews' firstborn when the Egyptians' firstborn were slain because of the Egyptians' refusal to let the Israelites leave Egypt.

The mother was to bring a yearling lamb and a pigeon as an offering. Or, if she could not give a lamb, then two young pigeons. (In Champaigne's painting, Joseph carries two pigeons.)

It must have been a startling moment when Simeon, recognizing Mary's babe as the Christ, took Him up in his arms and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared . . . A light to lighten the Gentiles, and the glory of thy people Israel." (*Luke 2:28-32.*)

His further words foreshadowed trials and suffering, and Mary was told, "Yea, a sword shall pierce through thy own soul also." (*Luke 2:35.*)

Elderly Anna, a prophetess who spent all her time in the temple serving God, came in at that instant and "gave thanks likewise unto the Lord," and spoke of Jesus' mission of redemption. (*Luke 2:36-38.*)

—*Ramona W. Cannon.*





Reproduced by courtesy of Royal Art Museum, Belgium

From a Painting by **Philippe de Champaigne**
(French 1602-1674)

The Presentation in the Temple

"The Presentation in the Temple"

The Artist and Picture

Philippe de Champaigne was born in Brussels, Belgium, May 26, 1602. He became an excellent landscapist, then went to live in Paris, where he was a noted portrait painter by the time he was 22. However, his own preference was for religious subjects.

In Paris he was in the employ of Queen Marie de Medicis, then King Louis XIII, and later Louis XIV. He worked on the elegant paintings in the Luxembourg Palace, Sorbonne University, Notre Dame Cathedral, the apartments of Anne of Austria, and those of Louis XIV at Vincennes. Others of his paintings hang in many churches and galleries throughout Europe.

He expressed his grief at the death of his beloved wife in the famous "Adam and Eve Weeping for Abel."

A self-portrait in the Louvre represents Champaigne as grave and peaceful, of dignity and serious mien.

His paintings manifest solid, unaffected truth and somewhat subdued treatment rather than ardor of imagination and heart-warming colors. He desired to represent the spirituality and mysticism of religion, and — always — genuine piety.

In this picture, Simeon, holding Jesus, gazes toward the abode of God, whom he praises. Heaven and earth are tied together in complete harmony of purpose.

What a study in hands, most of them indicating astonishment at Simeon's prophetic knowledge! Even Mary shows some surprise. Anna, "of a great age," points to the Babe, adding her prophecies. Jesus grasps Simeon's finger. Joseph holds on to the basket with the traditional offerings ("a pair of turtledoves, or two young pigeons" [Luke 2:24]).

Note such details as Anna's wrinkled skin; treatment of feet, sandals, muscles; weave of the basket; the fine perspective, with priests in the background.

Observe the difference in texture of the robes of the figure in the right front and of Simeon; variety of faces; artistic distribution of colors, and the devoutly religious atmosphere of the picture.

—*Ramona W. Cannon.*

Saul Becomes the First King of Israel

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."

—1 Samuel 9:17.

By
Marie
F.
Felt



Samuel anoints Saul king of Israel.

SAMUEL knew that Saul would come to see him because the Lord had told him so. The Lord had said, "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel." (1 Samuel 9:16.)

As Saul and his servant "went up into the city . . . behold, Samuel came out." (1 Samuel 9:14.) "And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people." (1 Samuel 9:17.) Samuel, therefore, knew immediately who Saul was.

As Saul came near to Samuel, he said, "Tell me. I pray thee, where the seer's [the prophet Samuel's] house is." (1 Samuel 9:18.)

Samuel answered "I am the seer." (1 Samuel 9:18.) He then invited Saul to stay with him that day and the next. He also said that the donkeys Saul came looking for had been found three days before. [End of Scene I.]

Samuel had a great deal to tell Saul. The Bible does not tell us much of what was said except that "Samuel communed with Saul upon the top of the house." (1 Samuel 9:25.) Among other things, they must have talked of Israel's desire for a king and of God's promise to them that they should have one. [End of Scene II.]

As Saul left to return home, Samuel went with him to the edge of the city. There he asked Saul to have his servant go on before them but for Saul to stay. "Then Samuel took a vial [small bottle] of oil and poured it upon his [Saul's] head, and kissed him." (1 Samuel 10:1.) Samuel told Saul that he was now anointed to be captain over the people of Israel. He also told of many things that would happen to Saul in the days ahead. [End of Scene III.]

Some time after Saul had been anointed captain over the people, "all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; . . . and there Saul and all the men of Israel rejoiced

greatly." (1 Samuel 11:15.) Samuel then reminded Saul and all the people to "serve him [the Lord], and obey his voice." (1 Samuel 12:14.) Especially to Saul he said, "hearken thou unto . . . the words of the Lord." (1 Samuel 15:1.)

Saul did listen to the voice of the Lord for awhile. At the time he became king of Israel, he was a humble and unpretentious man. He loved the Lord very much and tried at all times to obey Him. He also appreciated the prophet Samuel and often went to him for help and advice. Because of all this, the Lord loved Saul and blessed him.

After some time, Saul began to forget from whom all these blessings came. He asked for the Lord's help fewer and fewer times. He visited the prophet Samuel less and less. He often failed to thank the Lord or to give Him credit for the good things that happened to him and the people of Israel.

One day he even offered a sacrifice without having the right to do it. That right belonged to the prophet Samuel but Saul became impatient and would not wait for him.

At another time, the Lord told him to destroy all of the Amalekites, together with their animals and other belongings, but he did not. Instead he destroyed only some of them and brought the others home with him. More and more he was doing as he wanted to do and not as the Lord directed him. [End of Scene IV.]

One day the prophet Samuel came to visit Saul. Samuel told Saul that the Lord was not pleased with him and that He no longer could bless Saul as king of Israel. Samuel said, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Samuel 15:23.)

Saul was indeed sorry for what he had done but it was too late. The Lord had decided upon someone else to be king of Israel; someone who would obey

Him and keep His commandments; someone whom He could trust.

"Then Samuel went to Ramah [the city where his home was]; and Saul went up to his house to Gibeah of Saul.

"And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." (*1 Samuel 15:34, 35.*)

References:

1 Samuel 9, 10, 11 and 15.

This Story May Be Used with the Following Lessons:

Course No. 8, Oct. 5, 1958, "Saul, the Nation Builder."

Course No. 8, Oct. 12, 1958, "Saul, the Rejected King."

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

The prophet Samuel, standing.

The prophet Samuel, sitting.

Saul, standing.

Saul's servant, standing.

Saul, kneeling.

A small bottle of oil, to be placed in Samuel's hand.

Groups of Israelites.

Order of Episodes:

Scene I:

Scenery: An outdoor scene.

Action: Samuel is standing, a little to the left of center on the flannelboard. Saul and his servant approach Samuel and ask to be directed to the prophet's house. Samuel tells them who he is and invites

Saul and his servant to stay with him that day and the next. He also tells Saul that the donkeys had been found three days before.

Scene II:

Scenery: Saul's house is in the foreground. It has a flat roof as was customary in that land at that time.

Action: Saul is talking with the prophet Samuel. Both are seated. No doubt they are talking about Israel's desire for a king.

Scene III:

Scenery: City buildings are in the background. The foreground is open country with a road leading away from the city.

Action: Saul is kneeling. The prophet Samuel pours oil upon Saul's head. He is anointed to be leader of the Israelite people.

Scene IV:

Scenery: An outdoor scene at Gilgal.

Action: The prophet Samuel presents Saul to the people as their new king. The people are happy. Samuel advises Saul to harken unto the words of the Lord. This Saul does for a while. But later he asks for help from the Lord and from Samuel fewer and fewer times. He even disobeys the teachings of Samuel and the commandments of the Lord.

Scene V:

Scenery: A room in Saul's palace.

Action: Saul is seated on his throne. The prophet Samuel enters. He tells Saul that, because of his disobedience, the Lord has rejected him as king. Saul is sorry but it is too late. Samuel leaves and returns to Ramah. He never sees Saul again.

Gospel Teaching I Remember Best

By James A. Cullimore

IN naming the teacher who has influenced my life most, I think I would have to make it plural. There were two teachers — brothers — who taught me simultaneously. They were my scoutmasters, as well as Sunday School teachers. They directed my life at a most formative age, at which time the influence could have been for good or bad.

They were Paul and Harrold Walker of Lindon, Utah. Lindon Ward was then in Alpine Stake and is now in Timpanogos Stake.

The brothers were devoted to their students almost to a point of neglect of their families. These two always had a program planned.

Never do I remember as Scouts going to a meeting without receiving much. Their meetings were well planned and instructive. They kept interest alive among this group of young Scouts, aged 12 to 16, with an active program of human interest.

I am sure they understood what a fascinating problem it is in teaching to know the real nature of the pupil, for they got below the surface appearance to the very boy himself in almost every case. They accomplished this through personal contact out of the classroom, where no barriers of class recitation interfered. They took hours—days—yes,



JAMES A. CULLIMORE

They made the Gospel part of my daily life.

weeks, with their Scouts under these circumstances, and learned the intimate details of every boy and worked with him as he encountered his problems, so that they could help solve them.

(Concluded on page 280.)



Flannelboard figures for "Saul Becomes the First King of Israel."

The Flannelboard in Action

MOST of us have seen flannelboards used by experts in conventions, workshops and even on television. But what about flannelboards in your classroom?

Since there is no one best aid to use in all situations, answers to these questions may help you decide whether you should use a flannelboard:

1. Do you believe it will help solve your particular teaching problem?
2. Have you discussed ways it can be used with your supervisor on the stake board?
3. Since it takes considerable time and effort to prepare flannelboard symbols, can you make them flexible so they can be used over and over again in different situations?
4. Will realism improve your teaching by using a simple setting, and building up to a complex scene?

The great problem in teaching is to insure learning *with understanding*.

Bare facts must be clothed with detail, with human interest, with concreteness, and the connective tissue which will enable the learner to tie up the idea, word, place, abstraction or principle with his own experience. The flannelboard is one

aid to help make your teaching stick.

Too often we place emphasis upon drill, review and memorization. Reading the manual or text places stress upon facts and generalizations. If we truly understand something, we do not need to drill or memorize; time can be more profitably spent in *applying* what has been learned.

The flannelboard can be used with any age group:

1. To help kindergarteners understand the story of Joseph and Mary fleeing into Egypt to escape the hatred of Herod.
2. To help older children follow the Saints in their westward movement, using figures and other appropriate symbols (covered wagons, camp circles, Indians, buffalo) upon a flannelboard map.
3. To help early adolescents follow Paul into Roman courts, across treacherous Mediterranean waters, into markets of Athens, to homes of humble investigators, and finally, in chains, to Rome itself.
4. To help our youth organize ideas to be presented in defending Church doctrine regarding baptism (nature — purpose — preparation of candidates — infant baptism — es-

sential to salvation — authority necessary — procedure).

5. To help adults in their study of genealogy (family lines, charts, records), or in teaching their own children in a "family night" gathering.

Yes, the flannelboard will work. First, look at the goal, then think about helps you need in your teaching to get there.

The flannelboard may be used with a compact little group of six or eight; it can be used just as appropriately in an auditorium with two or three hundred.

The flannelboard can be used:

1. To show pictures of people or objects.
 2. To give students an idea of true sizes and proportions of such things as temple floor plans, sections of the Holy Land (Galilee, Samaria, Judea, etc.), and parts of a covered wagon or prairie schooner.
 3. To illustrate positions of characters in a story in relation to significant events in the story (Hill Cumorah, Smith family home, the fence where Joseph fell, Joseph, and the angel who showed him the plates).
 4. To block out action of players who are to dramatize a part of the lesson.
 5. To show how to organize points of a short talk for some special occasion.
 6. To chart relationships between General Authorities and ward leaders. (You may use colored strings to show lines of authority.)
 7. To build vocabulary (repent —ance; be-attitude-s; pray-er-fully).
 8. To show logical relationships. (Who succeeds to the presi-
- (Concluded on page 280.)



Photo by Clyde N. Hatch.

Connie Yates, Course 4 teacher, Crystal Heights Ward, Highland Stake, tells a flannelboard story to her students. Merna Partridge, stake librarian, approves.

Instructor Flannelboard Figures CAN BE Colored

By Daniel A. Keeler

"I'M not an artist, but I think they look pretty good," said Marlene Davis. Teacher of Course No. 2 ("Growing Spiritually, Part I") in Rose Park Fourth Ward in Salt Lake City, she colors and uses the flannelboard figures found each month in *The Instructor*.

Other Sunday School workers, too, have found ways of coloring, backing, stiffening, tracing and using these finely detailed and excellently drawn subjects.

Water Colors

Jessie Taylor, Rose Park Stake librarian, uses water colors. She does not apply them directly to *The Instructor* material, but first traces the figures on a sheet of 9x12 in. jewel-type white construction paper. Sister Taylor uses a tracing box (see *The Instructor*, October, 1957, page 301).

Sister Taylor recommends some good quality water color (such as Prang or Davoe) and brush (Red Sable No. 2 and No. 5; also, a 1/4-in. flat brush for large areas). For mixing or watering down colors, the water-color box tray can be used, but Sister Taylor prefers a small saucer mounted on a cardboard base. Light colors — flesh tones — are applied first. For these a light orange is used with a touch of yellow; or an Indian red modified with white or heavily diluted with water. Facial shading is done by darkening colors used. Character lines are en-

hanced by using the tip of the small (No. 2) brush. It is a good idea to do all flesh tones first, before proceeding with other colors.

For clothing, accessories and backgrounds, a free choice of colors is used, but again shading is accomplished by deepening the color. Effect of light and shadow is given by tinting (adding white or water) and by greying down (adding a touch of the complimentary color or black). Always try out your colors on scrap paper before actually using them.

After colors have been applied and have dried, Sister Taylor cuts out the figures and glues a strip of oil or sandpaper to the back.

Colored Pencil

Several types of colored pencil have been used with success. Sister Davis has found that the Kimberly or Mongol water-color drawing pencils do a good job for her. She describes five steps in the whole process:

1. Glue *The Instructor* page with the flannelboard cutouts to a sheet of lightweight, white construction paper. She uses either plastic or rubber cement.
2. Apply first the skin color using an orange without water. For facial shading on women subjects deepen the orange by dipping the pencil tip into water. For male figures, add a touch of brown. Character



Photo by Ray Kooyman.

Using photo oil paints, flannelboard figures can be colored quickly and neatly.

lines are emphasized in the same way, by using a little water and tracing over the artist's lines with a darker orange or a brown.

3. Keep in mind contrasts when choosing colors for clothing. If the visible part of an undergarment is to be dark in color, the outer garment can be light or vice versa.
4. After colors have been applied, cut out the figures with a small pair of sharp scissors.
5. Apply strips of flannel or sandpaper to the back.

(Regarding other types of pencil, Sister Taylor reported having seen others use the Eagle Prisma color pencil available at any art store. Merna Partridge uses the Prisma pencil. Arvilla Wells has done some successful experimentation with the Conte a Paris pastel pencil No. 1355. "They are bright and nice to work with," she said. Pencils sell for 20c each.)

Oil Paint

Loree Bird, who teaches singing in the Jefferson Ward (Salt Lake City) Junior Sunday School and uses the flannelboard for that purpose, has a flare for oil painting. She feels anyone with a little practice can use oil paints to color *The Instructor* flannelboard figures. She uses currently Grumbacker (opaque) colors which come in small

tubes ranging in price from 35 to 60 cents a tube. Kits are available for approximately \$7. A couple of good brushes are suggested — one small and one larger. Any water-color-type brush will do. Use turpentine to clean brushes and linseed oil to thin paints.

It is not necessary to purchase a wide selection of colors. In fact, Sister Bird suggests most color effects and combinations can be obtained with three primary colors — red, blue, yellow — and white. To get purple, for example, mix red and blue and then add white. The more white used, the lighter the purple. For flesh tones — which are applied first — mix red, yellow, white and a little blue. Shading is done with darkened colors. India ink, applied with a pen, can be used for black lines.

Other colors are mixed and applied as desired. Be sure to clean brushes thoroughly before using them with other colors.

Another method of oil painting that is quick, easy, inexpensive and yet affords brilliant colors is the photo tinter's transparent oil colors.

A dinnerware plate, sharpened pencil or match stick, a small amount of absorbent cotton, and four tubes of paint are all the equipment needed.

Squeeze onto your plate small drops of red, yellow, blue and flesh colors. On the tip of a sharpened pencil wrap a thin layer of cotton. Spin cotton tight by twisting covered end between fingers.

Using the flesh-colored transparent oil paint first, color all skin areas with your cotton-wrapped "brush," then cover large areas and finally tint all small objects. Change cotton tip — for each color used. Allow 20 minutes for coloring each figure. In 24 hours, your paint will be safely dry.

Individual tubes of paints sell for 35 cents at photographic supply stores.

Once the figures have been colored, they are mounted on light cardboard, cut out individually and backed with sandpaper.

Crayons

Sister Wells — who is librarian for both Park Stake and Emigration Ward in Salt Lake City — uses Sketcho crayons. They are a chalk composition in an oil base. They come in several different sizes and give a good true color. Colors are rolled on lightly. After completely applied, the colors are "rubbed in." This is done by wrapping a small piece of tissue or soft cloth around the index finger and rubbing the colored surfaces gently until the colors are smooth and evenly distributed.

Sister Wells also mounts the figures before coloring and cuts them out after. She uses small pieces of flannel on the backs of the subjects.

Instructor Flannelboard Stories

FOR the benefit of teachers desiring to present flannelboard stories, here is a list of such stories which have been published in *The Instructor* (accom-

| Flannelboard Story Title: | Issue: |
|----------------------------------------------------------------------------------------------------------------|------------------|
| "Who is My Neighbor?" (Good Samaritan) | May, 1954. |
| "Lorenzo's Pioneer Journey" | June, 1954. |
| "The Lord Spoke to Samuel" | July, 1954. |
| "The Wonder of that First Night" | October, 1954. |
| "Samuel the Lamanite tells of the signs" | November, 1954. |
| "Easter, a Day for Gratitude" (Jesus and two disciples journey to Emmaus) | February, 1955. |
| "Long-age Parents Were Wonderful, Too" (Lehi and Sariah) | March, 1955. |
| "A Father Forgives" (Prodigal Son) | April, 1955. |
| "The King Who Worked for His Living" (King Benjamin) | May, 1955. |
| "Dollars or Food—Which?" (John Neff, Mormon grist mill owner, had a chance to make friends or a fortune) | June, 1955. |
| "Jesus and His Five Thousand Guests" | July, 1955. |
| "Jesus Visits Friends in Bethany" | August, 1955. |
| "Only One Said 'Thank You'" (Ten Lepers) | September, 1955. |
| "The Birth of John the Baptist" | October, 1955. |
| "Jesus is Baptized by John" | November, 1955. |
| "Christmas Came First to Palestine" | December, 1955. |
| "Jesus Commanded; Lazarus Came Forth" | January, 1956. |
| "The Nephites Behold the Resurrected Christ" | February, 1956. |
| "For of Such is the Kingdom . . ." (Jesus and Little Children) | March, 1956. |
| "Noah Obeys God" | April, 1956. |
| "They Refused to Worship Idols" (King Nebuchadnezzar) | May, 1956. |
| "Elijah's Faith Works Miracles" | June, 1956. |
| "Johnny Pushed a Handcart, Too" | July, 1956. |
| "Across the Ocean to Zion" (in pioneer days) | August, 1956. |
| "Would You, If You Were Twelve?" (Valborg, 12-year-old Danish girl, leaves her mother to go to Utah) | September, 1956. |

panied by flannelboard figures) since the May, 1954, issue. Where the title fails to reveal the subject matter, an explanatory statement is added in parentheses.

| Flannelboard Story Title: | Issue: |
|------------------------------------------------------------------------------------------------|------------------|
| "The Good Shepherd" | October, 1956. |
| "To Love and Share is Christmas" (Christmas with pioneers) | November, 1956. |
| "And There Were Shepherds" (Birth of Jesus) | December, 1956. |
| "Johnathan Protects His Friend" | January, 1957. |
| "Jonah Learns to Obey God" | February, 1957. |
| "Good Master, What . . . Shall I Do . . . ?" (Jesus and the rich young man) | March, 1957. |
| "A Widow's Gift" | April, 1957. |
| "She Gave Strength and Inspiration" (Lucy Mack Smith) | May, 1957. |
| "John's Faith and God's Power" (President Joseph F. Smith heals John) | June, 1957. |
| "Alma at the Waters of Mormon" | July, 1957. |
| "Hannah's Prayer Is Answered" | August, 1957. |
| "In the Garden of Gethsemane" | September, 1957. |
| "Naaman and the Little Maid from Israel" | October, 1957. |
| "A Christmas Star and a Holy Night" | November, 1957. |
| "Esther, the Brave, Young Queen" | December, 1957. |
| "Jacob is Given a New Name" | January, 1958. |
| "I Have Provided Me a King . . ." (Samuel anoints David as king) | February, 1958. |
| "By the Faith of His Brother" (the brother of Jared) | March, 1958. |
| "Joseph Receives the Golden Plates" | April, 1958. |
| "George Finds Himself a Second Mother" (A Sioux Indian mother cares for a young pioneer) | May, 1958. |
| "George Remembers To Be Kind" (continuation of May story) | June, 1958. |
| "A King Rides into Jerusalem" | July, 1958. |
| "The Israelites Demand a King" (Samuel anoints Saul king) | August, 1958. |

How To Improve Teaching Relationships

IN teaching, attention should be given to human relations. In the realm of teaching religion, especially, there can be no real teaching without involvement of the human relations factor, for religion is wholly concerned with such relationships. That is what religion is. And the molding of human relations is what religion does.

The teacher of a Gospel class must measure his success by the degree to which he has brought his students to understand and love each other, their teachers, their parents, their Church officers, their community and their God.

All of the Ten Commandments involve relationships of personalities. The teachings of Jesus center there, and his parables and stories illustrate these relationships.

The question primarily before us now is, how can the teacher improve human relationships with members of the class? A brief treatment divides the factors to be considered into three categories:

1. Items having to do with the personality of the teacher.

- a. The teacher's personal appearance.

While clothes may not "make the man" who wears them, they do have a marked effect on the attitude of the person who observes them. Hence a teacher, to be accepted by his pupils, must be clean, neat in appearance, modest and conservative in choice of colors and styles. The interest of the student should be attracted to the person, not detracted from the person by his dress, his hairdo or his fingernails.

- b. The teacher's mannerisms.

The teacher must avoid mannerisms which disturb. Hence the carriage of his body, his movements about the room, the occupation of his hands, his method of using notes — any of these may inhibit proper human relations and tend to set the teacher apart from the class, often making him an object of mimicry or even ridicule. The use of the smile is the greatest asset of one who would attract and interest another. One of the great sentences of scripture occurs in 3 *Nephi* 19:30, describing the teaching of

children by Jesus, "And he did smile upon them again."

2. Items having to do with the teacher's attitude toward the students.

- a. Interest in the student.

The first evidence of a teacher's interest in a student lies in learning the student's name. The next evidence lies in greeting the student by name in or out of class, and by inviting the student to talk about his personal affairs. Interest in the student is further shown in the classroom by inviting him to participate equally with others in class recitation, discussion and assignment. The student who is overlooked feels unwanted, and in time retreats into a shell from which no amount of prodding can dislodge him. The teacher who is interested in his students will systematically bring all students into activity without regard to the matter of volunteering by the raising of hands.

- b. Love of the student.

It is to be hoped that all teachers love their pupils, but this is not easily achieved. Love is not a mere attitude of mind—it is the development of a relationship which feeds on service and sacrifice. Love should develop mutually. The teacher must exchange services with the student, both giving to and accepting from. At the "Last Supper," Jesus showed His love for His disciples by washing their feet. When Peter would have none of such service from the Master, Jesus taught him a remarkable lesson: "If I wash thee not, thou hast no part with me." (*John* 13:8.) That teacher who would get close to his students must not only be patient, kind and willing to give little helps to the student, but must also provide the



Photo by Leland VanWagoner.

Mrs. Gilbert B. Allred, Afton Second Ward, Star Valley Stake, knows how to keep students close to her by providing ways for them to help. Betty Child is at map.

way for students to help the teacher in turn—clean the board, bring objects to class, run errands, call on a sick member, invite others to join.

Sometimes close relationship between teacher and student arises only out of painful experiences. A traveler in Palestine some years ago came upon an eastern shepherd leading his little flock out to the mountain. It was noticed that the shepherd was carrying a small lamb and that the lamb's leg was broken and bound tightly with splints. The traveler inquired as to how the leg became broken, and, showing amazement when the shepherd informed him that he had purposely broken it, the shepherd added:

"You see, this lamb was rebellious and would not follow me, but would stray away. I was fearful that he would get lost or killed by wild animals. To save him, I broke his leg so that I would have to carry him. Now, by the time the leg heals we will know and understand each other and he will never leave my side."

3. Items having to do with class procedures.

There must be respect between student and teacher. The student respects the teacher when he finds that the teacher *knows*, that the teacher *cares* and that the teacher *can*.

Student activity with guidance brings the closest human relationships. With small children the teacher achieves a warm relationship when he leads the group in a song, a game or a contest, works with the students on a work table, or with student groups at the chalkboard. Inasmuch as exchange of ideas between teacher and student is the basis of all human relations, the class must be relatively small and the teaching methods employed must tend to multiply rather than diminish these exchanges.

The end, however, is worth all of the effort expended, and the teacher who wins the love of students is a happy, well-paid teacher.

FLANNELBOARD IN ACTION

(Concluded from page 276.)

dency when the president of the Church dies?)

9. To teach songs, or to compose original music by shifting symbols until the desired tune is fixed.
10. To help the teacher match a spoken word with a real, visual image or symbol; the learner can then literally see what is being spoken about.

The flannelboard lends itself to

drill, repetition or memorization. However, the teacher should practice using the flannelboard and discover the best arrangements. See how symbols can be manipulated to review, to drill, to show growth, to show passage of time, to demonstrate placement of rivals on a battlefield; in fact, to solve almost any problem that requires this simplest of all visual aids.

The flannelboard has its limitations: there is no compendium of facts; no well-organized summary.

However, if properly used, the flannelboard can present a realistic, dramatic story—with the teacher or a student supplying spoken commentary.

Teachers seem never to realize what opportunities they have been missing until they start using the flannelboard. But when they begin to cut, paste and use this flexible aid, then ideas begin to flow and they soon find there is actually no end to uses of this simple teaching device.

"GOSPEL TEACHING I REMEMBER BEST"

(Concluded from page 274.)

I actually remember little of the detailed teachings of the classroom, as conducted by Paul and Harrold. But all through my life I have remembered the lessons which were taught around the campfire when it had died low and as we looked into the star-filled heavens and had prayer. I remember the lessons in honesty, unselfishness, the Golden Rule, being my brother's keeper, as we lived together for weeks as a Scout troop. I remember we learned how to play and play fairly. We learned how to care for the physical self, but always to give thanks to God at the end of the day, in the morning, and always, for everything. Although I cannot remember when

I did not have a testimony of the Gospel, I know it was firmly implanted through the direction and attention given to me by Paul and

Harrold Walker. They made the Gospel a part of daily life, not just for Sunday, nor just for troop meeting night.

THE AUTHOR

JAMES A. CULLIMORE is a native of Utah but has lived in the mission fields of the Church for 25 years. He now is West Oklahoma District president of the Central States Mission.

Born in Lindon, Utah, Jan. 17, 1906, he attended elementary school there and high school in Pleasant Grove, Utah. He was graduated from Brigham Young University, Provo, Utah, in 1931 and was student body president during his senior year. Then he received a Master's Degree in Retailing from New York University School of Retailing.

After holding important retailing

positions in New York; Chicago; Sioux City, Iowa; and Oklahoma City, Oklahoma, Brother Cullimore in 1946 organized his own furniture business, James A. Cullimore and Company, which now is one of the largest furniture businesses in its section of the country.

Active in the Church since childhood, Brother Cullimore has been a branch president several times. He served as a missionary in the California Mission from 1925 to 1927.

Brother Cullimore married Grace Gardner of Spanish Fork. They have a son and two daughters, Kelvyn, Luella and Nancy.



Photo by Ray Kooyman.

The faculty of Nibley Park Ward Sunday School, Granite Stake, gather around superintendent Clarence Huettel as he opens gift packages for "Libby," the new library.

Shower for "Libby"

NIBLEY Park Ward of Granite (Salt Lake City) Stake gave a shower for their new "baby," Libby (their nickname for the new library).

Announcements about the new "baby" and of the shower were sent to officers and teachers of the Sunday School. The following Sunday, they were given a list of things Libby needed.

The party was carried out similar to a baby shower, with games, refreshments and decorations. The Sunday School superintendent sat in the center and opened the gift packages.

Received were two boxes of chalk, two erasers, three pairs of scissors, four books, a set of Book of Mormon pictures, mounting paper, three cloth books, two song books, two 19x24-inch pictures of Christ, large set of Ten Commandments charts, masking tape, elastic, pencil sharpener, two subscriptions to *The Instructor* and \$6 in cash. Other gifts were received afterward from people who were unable to attend the shower.

Clarence Huettel, ward Sunday School superintendent, expressed satisfaction with the results.

Submitted by Mrs. Helen Hall, Nibley Park Ward librarian.

"Lives To Serve"

MRS. IRETA THOMPSON of Mountain View Ward, Alberta (Canada) Stake, serves as both teacher trainer and librarian in her ward.

In addition to building up her own ward's library from a meager beginning, Mrs. Thompson has encouraged and helped other wards to do the same. She has provided each teacher with a "take-out and return" folder and now is working on a catalog of what is in the library.

Her teacher training lessons are made both intensive and inspiring through assignments, demonstrations and class activities.

According to those who know her well, this inspirational, devoted person "lives to serve."

Submitted by Mrs. George A. Nelson, Mountain View, Alberta, Canada.

Travels 20 Miles To Teach

AUDREY SMITH has made such a contribution in Salmon River (Idaho) Stake that Raymond W. Young, stake Sunday School superintendent has said: "Due to her good work, teaching methods throughout the stake have been greatly improved."

As a member of the stake board, she has taught several teacher train-



Ireta Thompson

Notes from the Field

Gifts for Their New "Baby"

Conducted by Camille W. Halliday

ing classes, both on a ward and stake basis, since the stake was organized in 1953. She also has taught Gospel doctrine and genealogy classes in Sunday School and Relief Society classes in Salmon First Ward.

Her home is 20 miles from town and the roads are nearly impassable several months of each year, but she never misses her meetings. She and her husband and family regularly attend Sunday School, sacrament meetings, Relief Society, Primary and MIA.

Submitted by Raymond W. Young, Salmon River (Idaho) Stake Sunday School superintendent.

Enviably Record

BESIDES being a teacher, Alice Crabtree is librarian in Cardston Second Ward, Alberta (Canada) Stake. In her 37 years of teaching, she has collected and prepared more than 500 pictures, maps and charts.

For her own lessons, she prepares two weeks in advance. And she uses pictures, visual aids and any helps necessary to set the atmosphere of the lesson and illustrate objectives.

She stimulates attendance through personal visits, charts, competitions and certificates of recognition. Sister Crabtree now is teaching "Living Our Religion, Part I" (Course No. 4) in the Junior Sunday School.

Submitted by Howard Sugden, Cardston Second Ward Sunday School superintendent.

"A good book is the very essence of a good man . . . His virtues survive in it, while the foibles and faults of his actual life are forgotten . . . All the goodly company of the excellent and great sit around my table, or look down on me from yonder shelves, waiting patiently to answer my questions and enrich me with their wisdom . . . A precious book is a foretaste of immortality.

—T. L. Cuyler.

Books for Lesson Enrichment

A Foretaste of Immortality

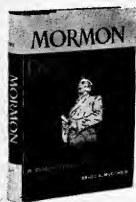
By Minnie E. Anderson

Invaluable Annotations

► *Commentary on the Book of Mormon Volume III*, from notes of George Reynolds and Janne M. Sjodahl, amplified and arranged by Philip C. Reynolds and David Sjodahl King; Deseret Book Company, Salt Lake City, Utah; \$5.95.

Those who have read, studied and enjoyed Volumes I and II will welcome the third in this series of commentaries on the Book of Mormon. The exceptional annotations of this volume — which is devoted entirely to the Book of Alma — are invaluable for students and teachers. These comprehensive notes make the missionary efforts of Alma the Elder and Alma the Younger come to life. The reader of this commentary will acquire a more meaningful understanding of the Book of Mormon.

• • •



► *Mormon Doctrine (a compendium of the Gospel)* by Bruce R. McConkie; Bookcraft, Salt Lake City, Utah; \$5.

This singular encyclopedia of Gospel doctrine and scriptural terms

analyzes in brief instructions given to man by our Heavenly Father and also has explanations of many other facts. It is the duty of man to discover the will of God. This unique book, packed with informative knowledge, will aid in that discovery.

• • •



► *A Basic Course in Genealogy, Volume I*, by David E. Gardner, Derek Harland and Frank Smith; Bookcraft, Salt Lake City, Utah; \$3.95.

Record keeping is not new—it was given as a commandment to Adam. Every family should have this explanatory book in their library to show them the important steps in developing a family genealogical record. Full of illustrations and examples which will stir interest, this volume takes the uncertainty out of genealogical work.

Take
Away
Uncertainty



To Give
Extra
Punch

► *Treasured Stories* by Lucy Gertsch Thomson; Bookcraft, Salt Lake City, Utah; \$1.

Here is a collection of short, short stories—any one of which will give that extra punch needed to liven and make interesting a lesson or Gospel talk.

• • •

FOR YOUNG PEOPLE

For Parents, Too

► *How You Grow Up* by Dr. William C. Menninger and others; Sterling Publishing Company, Incorporated, New York City; \$2.95.

Dr. Menninger, well-known author of articles dealing with teenage problems, gives in this readable book practical advice to youth. The author's helpful suggestions on how the young adolescent can adjust or fit with ease into his own personal and particular environment is encouraging and sound. This is an excellent book for both parents and young people.

• • •

Important Questions Answered

► *Guide To Winning Friends and Popularity* by Joyce Jackson; decorations by Nina Albright; Prentice-Hall, Incorporated, New York City; \$3.95.

Did you know that conflicts within you are a real handicap? What do you do about them? What does sincerity do for you? What makes you prefer a certain person for a friend over some other person? These and many more just as important questions are answered and discussed for teen-agers with insight and wisdom. Teachers of teen-agers also will find much helpful information for understanding and individual personalities.

"We Thank Thee, O God, for a Prophet"

"**W**E Thank Thee, O God, for a Prophet"; author, William Fowler (1830-1865); composer, Caroline S. Norton (1808-?). *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 196.

November is the special month of thanksgiving to our Heavenly Father. Hence we have chosen for special consideration this hymn of thanksgiving. As fervent Latter-day Saints, we sing our thanks for a prophet to open this last dispensation, and for successors to guide us in these latter days; also for the light of the Gospel, for hope smiling brightly before us, for faith in the Lord and His goodness, and in general for our membership in His church.

This hymn is as lovely and heartwarming and inspirational as any hymn in our book, and its frequent use is clearly deserved.

Let the choristers and all singers memorize the three stanzas, one each Sunday morning. Let the organist memorize the music, just as he should know well from memory the music of at least a dozen of our hymns. This hymn is nearly always sung at stake and general conferences where hymnbooks are not available.

Here are special exercises for choristers and organists at their regular monthly preparation meeting:

1. Practice the measure containing the *fermata*. This measure will, in effect, have six beats in it, though they will not all be counted out. Practice conducting this measure smoothly and convincingly.

2. Choristers need to practice setting a reasonably good tempo. The same for organists. Is the metro-

nomic indication close to your performance? Check this with a metronome.

3. Organists should practice playing this hymn with organ shutters open all the way, and throughout this hymn. If the organ is too loud, then reduce the number of stops used. The organ sounds its best quality when not inhibited by swell shutters.

4. Choristers should practice the preparatory beat, or "cue" beat. Read on page 10 of *Fundamentals of Conducting*, by J. Spencer Cornwall, on "how to start a hymn." Also see page 70 on Sunday School rehearsal. A short cue beat may be sufficient for

the chorister himself, but this beat needs to be long enough to alert the singers for a joint beginning. Our choristers are, in general, notoriously poor in this technique.

5. Both organists and choristers need to practice holding all dotted half notes in this hymn two beats only. The value of the dot will be used for breathing. Practice this before you face your people in Sunday School.

6. Just as organists should listen patiently when choristers practice, let choristers listen attentively as the organists give five or ten minutes each preparation meeting to hearing the character and quality of each of the stops of the organ at hand. These qualities need to be memorized.

Brother Fowler, author of this month's hymn, was baptized in his native England and spent more than four years as a missionary before he sailed for America, settling with his family in Manti, Utah.

—Alexander Schreiner.

Sacrament Music and Gems

For the Month of November

Adagio GEORGE H. DURHAM



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.¹

WHEN ye are in the service of your fellow beings ye are only in the service of your God.²



¹John 3:3.

²Mosiah 2:17.

Double Session Sunday Schools

By Superintendent Lynn S. Richards



Photo by Leland VanWagoner.

Is there insufficient space in the chapel or hallways to handle the crowd of people wishing to come to your Sunday School?

A VIVID 16 mm. motion picture in color, entitled "Double Session," is the latest production of the Brigham Young University motion picture department for the Deseret Sunday School Union. In 12 minutes it amplifies the objectives of the Sunday School, showing stake presidents, bishops, stake and ward superintendents how to house about 75 per cent of the ward membership without overcrowding or expanding present chapel facilities.

Through the use of live characters and animation the picture graphically shows how to divide a school. The general age range is retained as in present schools with Course Nos. 8, 12, 18, 24, 28 and 26a in School "A." Remaining courses—Nos. 6, 10, 14, 20 and 26b—are in School "B."

Course No. 22, Teacher Training, carries on as usual in School "B" during School "A" worship service. During the transfer time, the prospective teachers then go into their respective classes in School "A."

The film graphically depicts how

ward members move from the chapel into classes and from classes into the chapel at the same time, without confusion. This is the critical point of the whole operation.

By use of a diagrammatic scheme animated in color, the motion picture teaches how, in an ordinary chapel, students move out into classrooms which are vacated in such a manner as to fill empty seats in the chapel within the allotted five minutes. This naturally presupposes that there will be no visiting in the halls, but that each person will follow precisely suggestions made by the superintendency. Dismissing on time is an absolute must.

"Double Session" applies to Senior Sunday School only. One of the superintendency conducts and supervises School "A"; another, School "B"; and the third, the Junior Sunday School.

The Junior Sunday School benefits greatly by the "Double Session" Senior Sunday School in that more classrooms are made available for Junior Sunday School use, which automatically takes care of Junior Sunday School needs. If the Junior Sunday School room is overcrowded for the worship service, Course No. 1 might be taken to another room for worship service at the same time.

The movie outlines a time schedule where two wards meet in the same chapel. Full time is allowed for every regular meeting of the ward under this schedule. The general board has a plan, supplied on

request, where three wards meet in one chapel, holding "Double Sessions" without conflict.

All classes open with prayer or dismiss from their classrooms. This will allow more time for class work in both sessions; also, the opportunity for each class to open or close with prayer involves more members in class activity.

In the same length of time, twice as many people are accommodated in Sunday School with an opportunity for more 2½ minute talks, more leaders to conduct the sacrament gem, more Aaronic Priesthood to participate in the passing of the sacrament, more choristers and organists to direct the music, and more teachers to serve.

"Double Session" depicts one more way we may obey the injunction, "Feed My Sheep."

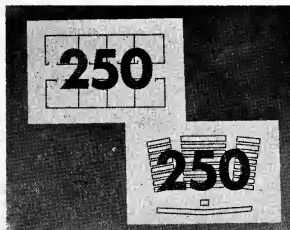
COMING EVENTS

Sept. 21, 1958
Sunday School
Budget Fund Sunday

Sept. 28, 1958
Suggested Date To Begin
Teacher Training Classes

Oct. 10, 11 and 12, 1958
Semi-annual
General Conference

Oct. 12, 1958
Sunday School
Semi-annual Conference



Using this "double session" plan, you can house twice the present number of students; for example, 500 instead of only 250.

Question Box

Who Is Excused?

Q. Is it important to mark people excused from attendance at Sunday School?

A. Yes, it is very important to know who are excused. This will enable the enlistment work to reach every inactive member of the class. There is no longer an excused roll; however, the roll may be marked "E" for excused or "EX" for those Latter-day Saints whose membership records are in the ward or branch, and who cannot attend Sunday School because of extended illness, regular Sunday morning employment, or conflicting Church or home duties such as stake officers and general authorities. Those away from home temporarily, such as at school or in the armed services, are also included. (See roll book instructions and suggestions, page 2.)

Sunday School Greeters

Q. Are Greeters "members of the ward faculty"?
—Portneuf (Idaho) Stake.

A. No provision is made for listing greeters on the monthly report. They do not figure in attendance

percentages submitted to the stake. This does not mean that they are not invited to faculty meeting and to stake preparation meeting if the superintendent desires that they attend. Two greeters are a part of the ward Sunday School organization. In stake monthly preparation meetings, one of the objectives of the superintendents' department is to discuss ways and means of training greeters to make people feel welcome and wanted. (See *The Sunday School Handbook*, January, 1958, edition; pages 14, 17, 55, and 56.)

Extending the Worship Service

Q. Under a double session Sunday School, how do you recommend filling out the worship service on fast day to 45 minutes to equal the class period?

—Midvale Stake.

A. It is proposed that the time usually occupied by the passing of the sacrament be used by four instead of two 2½-minute talks, additional song practice, and choral readings given by classes. These choral readings should be assigned in advance and be well prepared.
—Superintendent Lynn S. Richards.

"PRAISE God from Whom all Blessings Flow"; author, Thomas Ken (1637-1711); a Genevan psalter; *The Children Sing*, No. 24.

This hymn was written several centuries ago. It is familiar to Christian denominations all over the world. The hymn is one of praise. It is called doxology because of its praise of the Trinity: the Father, the Son and the Holy Ghost.

The hymn has four lines. Each line expresses the thought "Praise God," which means to worship Him. He, "from whom all blessings flow," is the object of praise by "all creatures here below," and "above, ye heavenly host" and as "Father, Son, and Holy Ghost."

Let us invite the oldest group of children, under the leadership of the chorister, to learn the hymn of the month in advance, so that they might introduce it to the Junior Sunday School in November.

The hymn has a simple melody

Junior Sunday School Hymn for the Month of November

"Praise God from Whom All Blessings Flow"

composed of four phrases. Each phrase is two measures in length. The melody line is different in each phrase. A half note is the beat note. *Fermatas*, which mean to pause, appear on the third count of measures 2, 4, 6 and 8. The hymn should be sung and played with dignity and with a *well marked* rhythm. An interval beat pattern may be used to introduce the hymn.

Sometimes it is well for the Junior and Senior Sunday School choristers to work a little closer together so hymns that are learned in Junior Sunday School and also sung in Senior Sunday School might be sung soon after young children become Senior Sunday School members. "Praise God from Whom all Bless-

ings Flow" is an example. It is appropriate to sing this hymn at the beginning of a worship service as well as at the end.

This month, let us review hymns of "thanks." They may be sung in the worship service. Suggested hymns from *The Children Sing* are as follows:

"Thanks to Our Father," No. 7;

"Lord We Thank Thee," No. 35;

"Father, We Thank Thee for the Night," No. 41;

"A Song of Thanks," No. 43.

Organists, please refer to this issue of *The Instructor* for the sacrament music for November (see page 283).

—Florence S. Allen.

Lessons Are Built on Scriptures

By Hazel F. Young

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The voice of the teacher could be distinctly heard as she read this passage of scripture (James 1:5) directly from the Bible.

The group of 6 and 7-year-old youngsters listened intently to the exciting story of Joseph Smith's first prayer. They watched the teacher place the scriptural passage (printed on strips of cardboard) on the chart holder. Then, in unison, they read the passage and talked about its significance. A few more times of reading it together, and memorization of an important scriptural passage had been assured for many of the children. This had come not because the teacher had asked them to memorize, but naturally as a vital part of an interesting lesson presentation.

Scripture is a very important part of the lesson materials of Course No. 4, *Living Our Religion, Part I*. It is also basically fundamental in each of the other lesson manuals of the Junior Sunday School. It is the belief of the writers of these manuals, who are also members of the Junior Sunday School committee of the general board, that children should become acquainted with the scriptures during their early formative years. An acquaintance with and a love for scriptural passages might then be incorporated into their spiritual growth and development.

Scripture is used in various ways in lesson material:

(1) Scriptural quotations are used effectively as themes and sources for lessons. Course No. 1, *Sunday Morning in the Nursery*, employs the use of a picture and an appropriate

scriptural passage to head each unit of study. Course No. 1a, *Beginnings of Religious Praise*, uses a spiritual theme for each lesson. This theme consists of several quotations from the Bible and a brief but directly pointed discussion as to how to bring this spiritual theme to young children. Courses No. 2 and No. 3, *Growing Spiritually, Part I* and *Part II*, list sources for each lesson as follows: scriptural references, songs, pictures, stories, equipment, and materials. The scriptural references are usually repeated in some way during the presentation of the lesson for the purpose of enrichment or memorization. Course 4 and 5, *Living Our Religion, Part I* and *Part II*, begin each lesson with a scriptural quotation. It is one with which children should become familiar—one which they may want to memorize.

(2) Scriptural stories are used to advantage in developing concepts of Gospel living. Most of these stories come from the Old or New Testaments in the nursery manuals, Courses No. 1 and 1a. Scriptural stories from the Book of Mormon supplement Biblical references in Courses No. 2 and No. 3. Courses

No. 4 and No. 5 expand the scriptural references to include all of the Standard Works of our Church.

(3) Beautiful passages of scripture are oftentimes parts of songs which are used as lesson materials in Junior Sunday School manuals. The children's hymnbook, *The Children Sing*, and its accompanying flannelboard cutouts are used repeatedly to furnish lesson material through the medium of song.

(4) Scriptural passages become "listening" activities as children enjoy the sheer beauty of poetry from the Bible, such as this quotation found in *Growing Spiritually, Part I*:

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."
(Song of Solomon 2:11, 12.)

Or this passage in *Beginnings of Religious Praise*:

"I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord . . .
The Lord is thy keeper . . ."
(Psalms 121:1, 2, 5.)

A survey of Junior Sunday School lesson manuals will reveal that scriptures are a part of the directed program to provide spiritual experiences for the precious children of our Heavenly Father. Used wisely, they become tools in helping children live the principles of the Gospel of Jesus Christ.



Photo by Leland VanWagoner.

Janice Abbott, Junior Sunday School chorister, Montpelier Second Ward, Montpelier Stake, uses a flannelboard to teach a hymn based upon scriptures to her children.

"Do unto Others . . ."

Compiled by Wayne M. Carle

Kindness to Indians

THE Lehi, Utah, farm of James and Martha Mercer Kirkham, parents of the late Oscar A. Kirkham of the First Council of the Seventy, often served as a camping spot for a group of Indians who visited the area each summer. One time Mrs. Kirkham was putting up preserves, much to the interest of a squaw who stood at the kitchen door for several hours to watch the bottling process.

When Mrs. Kirkham completed the day's work she picked up a colorful bottle of freshly canned fruit and handed it to the Indian woman as a gift.

Delighted, the squaw returned to her tepee and apparently took the preserves with her when her family packed up to move on.

Several years passed, during which Mrs. Kirkham died. Then one summer day the same Indian woman knocked at the farm house. When one of the Kirkham children answered, the squaw gratefully returned the empty bottle.¹

* * *

Concern for a Cabby

DESPITE his frequent pugnacity, Sir Winston Churchill has often made unexpected gestures of appreciation. As a young man, he was once proceeding in a taxi down a road at a rapid rate, because he was late for an engagement, when he suddenly quizzed the driver who had often served him.

"Did I not hear that your wife was ill?"

"She's in the hospital and will be operated on this afternoon, sir."

"Stop the car!" cried Sir Winston, leaning forward and brandishing a stick. "Turn around and drive to the hospital and don't leave until she's out of danger."²

¹Information from Mrs. Kathryn Kirkham Andrews.
²From *Winston Churchill, An Informal Study of Greatness* by Robert Lewis Taylor; Doubleday & Company, Incorporated, Garden City, New York, 1952; page 72.

Help the Heavily Laden

DURING World War I Dr. Albert Schweitzer, the great physician-missionary to Africa, was imprisoned in France, where he became violently ill with dysentery. Orders came that he and his wife were to be returned to Germany in a prisoner exchange.

Shouldering as much luggage as he could in his feeble condition, Dr. Schweitzer was marching with his wife to the railroad lines when a cripple he had treated at one of the prisons came up to him.

"Let me help you," the cripple said. "You can see that I am not carrying anything."

Dr. Schweitzer was touched, and gave the cripple a small burden to carry. "Since that day," he wrote later, "I have kept the vow that I would always help people who are heavily laden."²

* * *

She Forgave Them

POET Carl Sandburg tells of the gracious woman who had the nicest garden in his boyhood neighborhood. Next to the garden was the pasture in which Carl and his friends played ball, often sending a fly or a foul ball into her potatoes, carrots, or hollyhocks.

"Again and again we sent the ball over her well-kept yard," Sandburg wrote. "She tried scolding but she just naturally wasn't a scold. She quietly hinted she might have to go to the police, but she didn't go to the police or to our parents. She had property rights and we were trespassing on her property, and she forgave us our trespasses even though we went on trespassing."³

²From *The Three Worlds of Albert Schweitzer* by Robert Payne; Thomas Nelson & Sons, New York, 1957; pages 138, 139.

³From *Prairie-Town Boy* by Carl Sandburg; Harcourt, Brace and Company, New York, 1953; page 58.



In the Church, it is woman's place to walk by the side of her man as they implant righteousness in the hearts of their children. Every woman is mighty in furthering the Gospel plan.

WOMEN of faith have made untold sacrifices for the advancement of our Father's kingdom on the earth.

"Women with their eyes open, and the prophecy of their work and mission in their own utterances, . . . have dared to enter upon the path of religious empire-founding with as much divine enthusiasm as had the apostles who founded Christendom."¹

First among women of this latter-day dispensation is the mother of Prophet Joseph Smith. There can be no doubt that the boy received many of his rare endowments from his mother. Her fine, sensitive nature must have helped the lad to seek after truth.²

Emma Hale Smith, wife of the Prophet Joseph Smith, was affectionately spoken of as "the elect lady of the Church." On Jan. 18, 1827, Emma Hale was married to the Prophet contrary to the wishes of her parents, who had other plans for their daughter.

"This good woman cast her fate and fortunes with her young husband and the new faith he had brought forth. She accepted all his teachings and assisted him in promulgating them. She was baptized into the Church in June, 1830. . . ."³

¹Tullidge, Edward, *The Women of Mormonhood*; Tullidge and Crandall, New York City, 1877; page 1.

²Smith, Lucy Mack; *History of Joseph Smith by His Mother*; edited by Preston Nibley; Bookcraft, Salt Lake City, 1956; page 88.

³*Handbook of the Relief Society*, pages 109, 110.

Family traditions and backgrounds have fostered learning, refinement and accomplishment. From the establishment of the Church on Apr. 6, 1830, women have been revered and highly regarded because of their noteworthy contributions.

Latter-day Saint women have treasured learning and have sought an education in the finest schools of their state and country. Such was the distinguished career of Eliza R. Snow, even in the early days of the Church. She was born in Becket, Berkshire County, Massachusetts, Jan. 21, 1804. Of New England Puritan ancestry, her father was a Revolutionary soldier.

"Carefully educated in the best schools of the region in which she was reared, her religious nature led her into society of those distinguished in that line."⁴

When quite young, Eliza R. Snow commenced writing for publication. She continued to do so for a number of years over assumed signatures, unknown except by her intimate friends.

This wonderful lady of the Church who was born with more than a poet's soul, left a priceless legacy to her people in the words of that sacred hymn, "O My Father."

Another stalwart woman of the Church was Emmeline B. Wells, who came through a long line of distinguished ancestry in both the military and literary fields.

⁴*Handbook of the Relief Society*, page 111.

*Suggested Lesson for Stake
Conference Sunday—Fourth Quarter, 1958*

Standing by His Side

By
Melba
Glade

Mrs. Wells began her active participation in public affairs when suffrage was granted the women of Utah in 1870. In this cause she was a leading figure, both locally and nationally.

"In 1879, she attended the National Suffrage Convention in Washington and while there presented a memorial to Congress in behalf of her people."⁵

At a time when the Gospel of Jesus Christ is being carried to practically every part of the world, Latter-day Saint women continue to embody the highest ideals of womanhood, in home, Church and civic life.

"The place of woman in the Church is to walk by the side of man, not before him nor behind him. Upon the doctrine of equality of rights among men and women, Joseph Smith set about to build the Church of God. Woman must know that God lives and earn her testimony of the mission of Jesus, the same as does her father, brother or husband. Indeed, it is she who implants righteousness into the hearts of her sons and daughters who are later to become priests and priestesses unto God. Her work and her power are mighty in furthering of the Gospel plan."⁶

⁵*Handbook of the Relief Society*, page 124.
⁶Widdow, John A.; Joseph Smith, *Seeker after Truth, Prophet of God*; Bookcraft, Salt Lake City, 1957; page 189.

SPECIAL NOTICE:

A chart of the "Classified Contents of the Doctrine and Covenants," approximately 2x3 feet in size, is available upon request at the editorial offices of *The Instructor*. Chart sells for \$1 postage prepaid. Reprints of the opposite chart are three for 10 cents including postage.

Classified Contents of the DOCTRINE and COVENANTS

Rise and Development of Church

ORGANIZATION

Church Organization — Sec. 20 - Sec. 107.

GOVERNMENT

Church Government — Sec. 44.

Civil Government — Sec. 98 - Sec. 101 - Sec. 134.

PRIESTHOOD

Restoration of Priesthood — Sec. 13 - Sec. 27 - Sec. 110 Fulfillment of Sec. 2.

Divisions of Priesthood — Sec. 18 - Sec. 21 - Sec. 84 - Sec. 107 - Sec. 118 - Sec. 124.

Functions of Priesthood — Sec. 20.

Rights of Priesthood — Sec. 121.

DIVISIONS

Wards and Stakes — Sec. 68 - Sec. 101.

OFFICERS

Officers, Ordinations, Authority — Sec. 107 - Sec. 124.

ORDER

Order of Church — Sec. 107.

Doctrines

BELIEFS

Concerning Godhead — Sec. 93 - Sec. 130:22, 23.

Free Agency — Sec. 29 - Sec. 93 - Sec. 101.

Resurrection — Sec. 29 - Sec. 76 - Sec. 88.

State of Man after Death — Sec. 29.

TEACHINGS

Redemption of Little Children — Sec. 29: 46, 47.

Millennium — Sections 29 - 43 - 88 - 101.

Purpose of Mortal Life — Sec. 29.

Tithing — Sec. 119 - Sec. 120.

PRECEPTS

Authority — Sec. 42.

Repentance — Sections 1 - 18 - 19 - 39 - 49.

Prayer — Sec. 19 - Sec. 20 - Sec. 63.

Sin — Sec. 1 - Sec. 19 - Sec. 29 - Sec. 82 - Sec. 101 - Sec. 109.

Temple Work — Sec. 124.

Predictions

CONCERNING WARS

Civil War — Sec. 87 - Sec. 130.

Wars and Rumors of Wars — Sec. 45.

WARNINGS

Voice of Warning to All Nations — Sec. 1 - Sec. 84.

Warnings Against Debt — Sec. 104.

Warnings Against Personal Weaknesses — Sec. 1 - Sec. 66.

Warnings Against Wicked — Sec. 34 - Sec. 43 - Sec. 63.

ESTABLISHMENT OF KINGDOM OF GOD

Establishment of Kingdom of God—Sec. 65.

Personal Revelations

RELATIVE TO INDIVIDUAL DUTIES

Emma Smith — Sec. 25 - Sec. 132.

Witnesses to Book of Mormon — Sec. 5 - Sec. 14 - Sec. 15 - Sec. 16 - Sec. 17 - Sec. 18 - Sec. 19 - Sec. 30.

Individual Members — Sections 4 - 6 - 8 - 9 - 11 - 12 - 23 - 24 - 28 - 30 - 31 - 32 - 33 - 34 - 35 - 36 - 39 - 47 - 49 - 53 - 54 - 55 - 56 - 66 - 68 - 69 - 79 - 80 - 81 - 99 - 103 - 106 - 108 - 112 - 114 - 117 - 124 - 126 - 136.

Covenants

SETTLED ARRANGEMENT BETWEEN GOD AND HIS PEOPLE

Salvation of Human Race — Sec. 6 - Sec. 109.

Sacrament — Sec. 20 - Sec. 27.

Salvation for the Dead — Sec. 127 - Sec. 128.

Baptism — Sections 20 - 22 - 33 - 68.

How to Worship God — Sec. 93 - Sec. 133.

Marriage — Sec. 49 - Sec. 131 - Sec. 132.

Degrees of Glory — Sections 76 - 88 - 131.

Lord is Bound — Sec. 82.

Saints Should Have Land of Inheritance — Sec. 38.

Who May Receive Revelations — Sec. 28.

Instructions

COMMANDMENTS

Moral Conduct — Sec. 42 - Sec. 63.

Duties of Members — Sec. 20.

Keeping Sabbath Day Holy — Sec. 59 - Sec. 68.

Record Keeping — Sec. 20 - Sec. 21 - Sec. 85 - Sec. 123 - Sec. 127 - Sec. 128.

Laws of Church — Sec. 41 - Sec. 42 - Sec. 43 - Sec. 58 - Sec. 107.

ADMONITIONS

Word of Wisdom — Sec. 89.

How to Teach the Gospel — Sec. 88.

PROCLAMATIONS

Proclaim the Gospel — Sec. 1 - Sec. 38 - Sec. 39 - Sec. 124.

To Parents Regarding Children — Sec. 68. Three Witnesses — Sec. 5 - Sec. 17.

Missionary Movement — Sec. 42 - Sec. 60 - Sec. 61 - Sec. 68 - Sec. 75 - Sec. 84 - Sec. 111 - Sec. 112 - Sec. 133.



Photo courtesy United Air Lines.

WINGING FASTER
Cleanliness makes a difference.

WELL SCRUBBED

IN its efforts to trim costs, an airline this year came up with an interesting discovery:

More thorough scrubbing of plane exteriors increased speeds up to seven miles an hour.¹

One of our local hotels has found that potatoes go further, too, when they are well scrubbed. Often at your hotel dinner you will find a little white card fastened to your baked potato, with this message:

"I've been rubbed.
I've been tubbed.
I've been scrubbed.
I'm as clean as a whistle . . .
and a lot tastier.
Eat me, skin and all."

You hear much about clean-cut men. But, like airplanes and potatoes, I'll take the "well-scrubbed" man any day.

A man may be born with a clean-cut look. The very expression indicates that nature carved him that way. To be well scrubbed is evidence of effort, earnest effort.

There is something genuinely refreshing about a man, or woman, who appears well scrubbed — in looks, acts and words. His is an

active cleanliness that goes places and does things. It is not dull. It never flaunts itself. It is purity with a sparkle.

A man named Joseph was like that. He "got around" and he "went places." As a youth he mingled with the shepherds. He was one of them. He brushed up against the business world early, as he made the trek from Canaan to Egypt with the Midianite merchants who had bought him as a slave. He no doubt tasted army life. He worked his way up to be overseer in the household of Potiphar, captain of the guard. He mixed with prisoners in days when jails were dungeons. On a false charge, he himself had become an inmate.

Joseph knew the life of the king's court, too. He rose to be next in rank to the Pharaoh himself. And he "went throughout all the land of Egypt" gathering corn.² In all this he must have met many people with various shades of morals.

Through it all, Joseph kept himself "well-scrubbed." There is no record of his failing his own high ideals. On the other hand, there is

every indication that he constantly and prayerfully worked at, and for, them. His temptation in Potiphar's house did not come just once. There was a series, "day by day." That he worked hard with an eye to God is shown in his naming of his first-born Manasseh, "for God, said he, hath made me forget all my toil."

Joseph seemed to realize that enduring purity is something that does not come easily. His personal cleanliness must have been a constant process of cleansing by a man with a faith in his own destiny as a son of God.

It could be said of Joseph as it has been of Henry Grattan, a great statesman-orator, who was winning victories for his Ireland at a time when America was winning its independence:

"The purity of his life was the brightness of his glory."³

Airplanes glisten more radiantly in the sunlight when they are well scrubbed. They travel farther, faster, too. So do men, and women.

—Wendell J. Ashton.

¹Wall Street Journal, January 20, 1958.

²See Genesis 39-41.

³Tribute by Sir James Mackintosh, British philosopher.

59 MAR
58 R
ENGIN 2ND
ENGIN

CITY, 3